WORLD CALL

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OF RELIGION

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Robert H. McNeill

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Church at
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Jesse M. Bader

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James L. Merrell

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OVEMBER
1958

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November, 1958

Vol. 40 No. 10

WORLD CALL

International Magazine of Disciples of Christ

The Cover

WORLD CALL has recorded many stories of progress through the forty years which this magazine will have concluded with the next issue. Few changes have been more important than in the field of Christian education, and more dramatic than that recorded in the growth of the summer youth conference movement. Our cover photo (E. Miley from Black Star) is of a worship service at Lake Brownwood, Texas, during a typical youth conference.

Readers will be especially interested in Robert McNeill's article in this issue: "Christian Education—Forty Years of Progress." Dr. A. Dale Fiers also writes here of "Christian Education in a World Setting."

Hidden Answers

1. What part did Miss Maus have in religious education program?
2. Canadian churches have sent out how many missionaries?
3. Who are the Old Believers?
4. What school in Jamaica has grown from 3 to 158 students?
5. How many patients did the Schweitzer Hospital serve in July?
6. What is the church membership in Coquilhatville, Congo?
7. What purpose is there in a convention on Christian education?
8. Name some activities of the Council on Christian Unity.

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Karen Knows That . . .

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SUDDEN OPPORTUNITY MEANS SUDDEN CASH

Karen Fisher, a seventeen year old high school student of Indianapolis, Indiana, isn't to be denied her opportunity to attend the 1960 World Convention in Edinburgh, Scotland.

Thanks to heavy demands for her baby sitting services and a World Convention Savings Account with the Board of Church Extension Karen will suddenly have the cash she needs for this once in a life time opportunity.

World Conventions are not new to Karen. She has attended in past years with her parents, Mr. and Mrs. Theo Fisher. Mr. Fisher is minister of the Northwood Christian Church of Indianapolis.

Karen deposits her earnings regularly in her World Convention account. She is quite pleased with the generous 3½% interest she is earning, while at the same time allowing her deposits to be used as loans to churches of the brotherhood to help in their building programs.

Join Karen and many others who are saving the Church Extension way. Open your World Convention account now.

For further information on Church Extension Savings Plans write:

BOARD OF CHURCH EXTENSION of DISCIPLES of CHRIST

222 S. Downey Avenue — Indianapolis 7, Indiana

Application for Savings Plan

It is my plan to attend the World Convention in Edinburgh, Scotland, August 2-7, 1960. I desire to open a 3½% Passbook Savings Account with the Board of Church Extension and pay $..... per month for ..... months. Enclosed is my check for $.....

Date .....

Name .....

Address .....

City ..... Zone..... State.....

It is understood that this savings plan does not bind me to attend the Edinburgh Assembly in case my plans change.

BCE
Disciples of Christ

Global Highlights

News of the World Through the Eyes of the Church

NBA Featured On Radio Series

ST. LOUIS.—Two homes of the National Benevolent Association of the Christian Churches (Disciples of Christ) are being featured on the national radio series, "Let There Be Light." The programs will be heard over some three hundred radio stations during the weeks of Oct. 27 and Nov. 3.

Two other transcribed programs featuring the Disciples of Christ were scheduled for the weeks of Oct. 13 and 20. These programs were based on two of the dramatic worship services at the St. Louis Assembly of the International Convention.

Narrating the four programs is Ronald Reagan, motion picture actor who is a Disciple and a graduate of Eureka (Ill.) College. The "Let There Be Light" series is produced through the Broadcasting and Film Commission of the National Council of Churches.

Clinic's Closing Means Progress

WHITE SWAN, WASH.—The closing of the medical clinic at Yakima Indian Christian Mission here is seen as a sign of progress.

The action was taken because this past July the U. S. government's Division of Indian Health opened a new medical program for the Yakima Indians. Under this plan, three of an eight-member staff carry on a constant program of visitation among Indian homes in a preventive health program. An out-patient clinic is open to all Indians, and a supply of medicine is available to all destitute Indians recommended by the eligibility officers. A medical case worker determines hospitalization needs.

The staff at Yakima Indian Christian Mission, a home missions service center sponsored by Disciples of Christ, met with the personnel of the Indian agency and then voted to close the clinic.

The Disciple clinic was started several years ago by Douglas Corpron, former China medical missionary living near the Mission, who gave many hours of time in meeting the medical needs of the people. Since June, 1956, a registered nurse has been in charge of the clinic and Dr. Corpron has continued to give volunteer direction. All of this was done because the medical facilities of the government agency were inadequate.

Under the new plan Disciple leaders see great medical advantages which could not be offered by the Mission. Also they report that the executive director of the new government program is the daughter of Presbyterian missionaries, and the eligibility officer is a member of First Christian Church in Yakima, Wash.

Church Broadcasters Make Plans for Asia

TOKYO, JAPAN.—Strategy for the Christian use of mass media in East Asia was discussed here recently at the second Southeast Asia Conference on the subject.

Delegates from thirteen Asian countries agreed that many radio listeners in Asia are not interested in listening to religious programs only. There is a demand for musical, cultural and information broadcasts.

Two church transmitters, DYSR in the Philippines and HLKY in Korea, have already experimented in "preparing the soil" by family broadcasts that aim to introduce a Christian spirit into entertainment and non-religious broadcasting.

The conference favored pooling world-wide resources on an ecumenical basis to aid in the total task.

Youth Express Faith in Peace

MASSANETTA SPRINGS, VA.—Som 150 leaders of the United Christi Youth Movement, meeting here r cently for their annual Gener Council, declared their belief th peace can be achieved.

"The nations have been driven a quest for national security to practical and as yet limited ord exemplified in the United Nation they said. "We believe that the pea our world hungers for will brought nearer as and if the natio strive for more of God's order wi a real sense of responsibility for men."

Disciples Establish Vocations Commission

INDIANAPOLIS.—An advisory co mission on church vocations has be established by Disciples of Chris

The commission is designed to " change information, give counsel the agencies concerning their p grams of recruitment and guidan and encourage inter-agency coope tion in this area."

Five Disciple agencies have be invited to participate with the vision of home missions and Chi tian education of The United Chi tian Missionary Society in formi the new commission. These are Board of Higher Education,

Temperance Body Re-elects Disciple

Mrs. Glenn G. Hays of Evanston, Illinois, has been re-elected for the sixth consecutive year as president of the National Women's Christian Temperance Union. The election came at the organization's eighty-fourth annual convention held recently in Washington, D. C. Mrs. Hays, a member of the Disciples of Christ communion, is shown in the photo at right with Caradine R. Hooton of Washington, D. C., who serves as general secretary of the Methodist Board of Temperance.

—RNS Photo

sion Fund, the National Chris- Missionary Convention, the istian Board of Publication, and National Association of State Sec- ries.

s. Mellon Gets ckwell Award

ENEVA, N. Y.—Mrs. W. Larimer llon, who with her husband di- s the Albert Schweitzer Hospital r Deschapelles, Haiti, was hon- d here on Sept. 27 by Hobart and lliam Smith Colleges. She was n the Elizabeth Blackwell Award outstanding service to mankind. lizabeth Blackwell was graduated n Hobart in 1849 and was the t woman in the world to qualify medicine.

At the Schweitzer Hospital on the of Mrs. Mellon's recognition, f and friends gathered to cele- te the award.

Mrs. Mellon and Dr. Mellon, both mbers of Park Avenue Christian urch in New York City, establish- the Schweitzer Hospital with per- al funds and have dedicated their s to the service of the rural Hai- n people, considered to be among most needy in the Western Hem- here.

In July the hospital saw more than 00 out-patients. There were 144 patients admitted that month. e hospital now has only 86 beds ailable.

st Asian Lands Call r More Missionaries

INDIANAPOLIS.—Despite the "opiate- e propaganda" that Western mis- naries are no longer needed in st Asia, there is a need and a de- nd for increased missionary per- nnel from America and Canada.

This is the report of Donald F. est, East Asia secretary of The nited Christian Missionary So- ty, who recently returned from an tensive field visit in the Philip- nes, Hong Kong, Japan, Okinawa d Thailand.

Dr. West said that the desire to be n their own" was a real factor just er World War II and still is preva- t, but now the East Asian church- realize that they cannot do the ole job by themselves. And, if younger churches must alone intain the great costs of the in- tutions formerly supported by the ssions, they cannot undertake their n vital foreign missionary work.

'Having tested the Western church d mission bodies and having dis- vered them to be chastened in their ligious imperialism' and ready for tnership from their angle, Dr. West says, "the Asian churchmen are now expressing urgent requests for increased help through missionary funds and personnel."

"I have the conviction that we must respond to this call in a more serious and more generous way than ever before, not counting the cost."

Churches Aid Flood Victims in Far East

NEW YORK.—Large supplies of clothing, food and medicines contributed by American Protestants—bulwarked by $30,000 in emergency relief funds—have been rushed into two new Far East disaster areas where torrential rains and resulting floods have swept away homes and belongings of more than 60,000 persons.

Announcement of the new disasters—one north of Lahore in West Pakistan; the other in the Han River area on the outskirts of Seoul, Korea—and of the immediate action taken by the churches to aid the thousands of afflicted was made by the office of Church World Service here.

The immediate action through CWS to relieve hunger and suffering, the National Council of Churches agency reported, was made possible by the stores of clothing contributed through American churches, foods provided from U.S. surplus stocks and by the CWS Christian Rural

—World Call Photo

With Forrest P. Reed of Nashville, Tennessee, presiding, Miss Clara Mims and Miss Virginia Osborn unveil the cenotaph in the forecourt of the Memorial.

Disciples Dedicate Phillips Memorial

LEADERS of the Christian Churches assembled in Nashville, Tenn., in September for the three-day dedication observance of the million-dollar Phillips Memorial building of the Disciples of Christ Historical Society.

Lawrence G. Derthick, United States Commissioner of Education and a Disciple, paid tribute to Thomas W. Phillips, Sr., prominent Disciple layman and philanthropist for whom the building is named. Mr. Phillips died in 1912.

Dr. Derthick said, "I knew him in his lengthened shadow, in his good works, his ideas and his ideals that gathered such powerful force through his children and others beyond measure."

The money for the Memorial building was given by B. D. Phillips, son of Thomas W. Phillips, Sr., and other members of the Phillips family of Butler and New Castle, Pa.

Designed as a research center, the Memorial has space for 150,000 volumes in its six-tier stack unit. It has conference rooms, private and semi-private study rooms, a museum, lecture auditorium, processing and cataloging rooms, and other facilities for the convenience of the serious research student. Claude E. Spencer is the curator.

Special Days

Nov. 1-2	Christian Literature Week (conclusion)
Nov. 2	American Missions Day
Nov. 7	World Community Day (women's observance)
Nov. 23	Thanksgiving Sunday

Overseas Program (CROP), and through money given in response to the annual appeals made in Protestant churches. Among Disciples of Christ this appeal is the Week of Compassion.

Newbigin to Head Missionary Council

LONDON.—Bishop Lesslie Newbigin, chairman of the International Missionary Council, will become the Council's full-time general secretary next July.

The appointment was announced on Sept. 15 from the IMC's offices here and in New York.

The general secretary-elect, well-known bishop in Madura of the Church of South India, was elected to the chairmanship of the International Missionary Council during its assembly in Ghana this past Christmas.

Going to India in 1936 as a Church of Scotland missionary, Bishop Newbigin played a prominent part in the process of negotiations ending in the inauguration of the united Church of South India in 1947. As a bishop in the new church, the first to unite espiscopal and non-episcopal traditions, he has been an active theologian, missionary and author.

Christian Theological Seminary Incorporated

INDIANAPOLIS.—The School of Religion at Butler University here has become the Christian Theological Seminary. The announcement was made by O. L. Shelton, former dean of the Disciples of Christ seminary, who now becomes president under the new incorporation.

The action has grown out of more than two years of study and was made necessary by the major expansion programs being undertaken by both the seminary and the university. It was agreed that the seminary would move to a seventeen-acre site adjoining the Butler campus and incorporate as a separate institution so that it could hold property, accumulate endowment, receive wills and bequests, and become a stable and permanent institution.

Christian Theological Seminary has launched a $10-million expansion program. It already has raised $2.1 million of the $4 million needed to move to the new location.

Disciples from Four Areas at Africa Meeting

BULAWAYO, SOUTHERN RHODESIA.—Representatives from four areas of Africa in which Disciples of Christ work were present here at the recent All-Southern Africa Convention of Disciples.

These areas include Namiwawa and Gowa, in Nyasaland; Dadaya Mission and Shabani, in Southern Rhodesia; Belgian Congo; and South Africa.

Basil Holt, minister in South Africa and a representative of The United Christian Missionary Society, was elected president of the Convention for the next four years. He replaces R. S. Garfield Todd, former missionary-prime minister of Southern Rhodesia. A. W. Ladbrook was elected vice-president.

Participating as fraternal visitors at the convention were Dr. and Mrs. Jesse M. Bader and Robert G. Nelson. Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples) and Mr. Nelson is Africa secretary of the United Society.

The convention was the second to be held. It was formed as a fellowship of Disciples in southern Africa. At work in this part of the continent are British, New Zealand and American Disciple missionaries.

Yugoslavian Churchman Sees a Positive Task

BELGRADE, YUGOSLAVIA. (EPS).—A report on the life and work of the Reformed Christian Church in Yugoslavia says that the church has been advised by the minister of religious affairs that it is expected to do one thing—to teach people "not to steal, fight, kill."

Bishop Alexander Agoston writes that "this vocation is not enough for us. We are not satisfied by being a kind of spiritual police who keep people from evil by frightening them

Cavert to Deliver Hoover Unity Lectures

SAMUEL McCrae Cavert, retired general secretary of the National Council of Churches, will deliver a series of four addresses, *The Road to Unity,* as one of two series of Hoover Lectures on Christian Unity this year.

Dr. Cavert, who served as general secretary of the Federal Council of Churches from 1921 until its merger into the National Council in 1950, will deliver the lectures in University Church of Disciples in Chicago, Nov. 17 to 20.

Also during that period, a second series will be held concurrently. Four Disciples will deliver single lectures on specific aspects of Christian unity. Participating in this series are Howard E. Short, William R. Baird, C. Herndon Wagers, and Ronald E. Osborn.

Dr. Cavert's series will mark the fiftieth anniversary of the founding of the Federal Council of Churches. Dr. Cavert, following his service with the Federal and National Councils, served as head of the New York office of the World Council of Churches. He was succeeded in the position by Roswell P. Barnes.

The William Henry Hoover Lectureship on Christian Unity was established at the Disciples Divinity House of the University of Chicago in 1945 through resources provided in a trust fund established by the late W. H. Hoover of North Canton, Ohio, for the promotion of Christian unity.

Dr. Barnes and Dr. Cavert cut a large cake marking the tenth anniversary of the World Council
—WCC Photo

n the tortures of hell. We would to train people for good."

It is the task of the state to bring ut the frame, to give laws, to re- d the faithful and punish the oyal, to raise the standard of ng. To raise the moral standard . to bring forth conscientious, al, diligent, honest men—this is task of the church."

mmer Education ograms Reach 37,726

NDIANAPOLIS.—Summer religious ucation programs of the Christian urches (Disciples of Christ) en- led a total of 37,726 persons, ac- ding to a report of the religious ucation department of The Unit- Christian Missionary Society here. Of these, 16,000 attended the 189 i Rho camps, and 14,000 went to young people's conferences.

Forty-eight children's camps en- led 2,200, and another 2,200 at- ded a total of fifty laboratory ools. Fifteen adult conferences ed 2,000; ten family camps, 1,500; d a youth tour, 26.

ader Says Spain Need of Protestantism

BOSTON. (RNS).—The Protestant formation gospel "is needed in ain today more than ever before," retired missions leader said here ently following a tour of evan- lical churches in that country.

Fred Goodsell, former executive e-president of the Congregational ristian Churches' American Board Commissioners for Foreign Mis- ns, said:

"The Roman Catholic Church has a very great extent lost its ability meet basic human need for spirit- l transformation and guidance."

e added that the "ultimate justifi- ion for evangelical work in Spain lay is that "neither the Roman urch nor the Spanish people gen- lly make New Testament stand- ls of conduct the rule of their es."

Dr. Goodsell said the Reformation not simply a historic fact but a rophetic insight and spirit, eternal- valid and sorely needed in Spain."

st German Pastors ged to Stand Firm

BERLIN. (RNS).—The flight of So- t Zone clergymen to the West is reconcilable" with their pastoral ties, the Council of the Evan- ical Union (formerly the Old ussian Union) Church declared in egular session here in late Septem- r.

Voicing "full understanding of the inner and outer afflictions" to which clergymen and their families are subjected in "the present situation," the Council said it must confirm its stand that for a pastor to leave his parish on his own account is irreconcilable with the ordination vow.

The Council also expressed the "urgent desire" for speedy clarification and removal of "disturbing factors" between church and state as provided in the recent agreement between the Soviet Zone government and the Evangelical Churches in East Germany. It was deplorable, the Council said, that no "substantial" relaxation of church-state tensions had been brought about in the nation so far.

Since the agreement three months ago, various church leaders have charged the East German Communists with failing to live up to the assurances they gave of full religious freedom. In fact, several new anti-church measures and increased harassment of churches were reported.

Cole Preaches In Far East

KADENA AIR FORCE BASE, OKINAWA.—Myron C. Cole, minister of Central Christian Church in Indianapolis, will preach here Nov. 2-6 as a participant in the Protestant Preaching Mission to the Far East which has already taken him to Japan and Iwo Jima.

Dr. Cole was at Japan's Fuchu Air Station and Grant Heights Air Force Base early in October. He has been in Iwo Jima, preaching to Armed Forces personnel, Oct. 26-30. Following his departure from here on Nov. 6, he will spend a week at Hickam

W. A. Kennedy, left, donor of the Kennedy Memorial Christian Home in Martinsville, Indiana, unveils the bronze memorial plaque which was placed at the entrance of the building on the dedication day. Helping Mr. Kennedy is W. Dean Mason, administrator of the home.

Dedication Held at New Home for Aging

THE Kennedy Memorial Christian Home, the first national pay-type home for aging persons, was dedicated before 250 persons at Martinsville, Ind., on Sept. 20.

In the address, Orval D. Peterson dedicated the home as "a place of physical security with opportunities for mental, emotional and spiritual expression and growth for the aging." He is president of the National Benevolent Association of the Christian Churches (Disciples of Christ), St. Louis, Mo., with which the Kennedy Home is affiliated.

The home, once a famous spa, was given to the NBA last year by Mr. and Mrs. Walter A. Kennedy of Martinsville as a memorial to their son, Charles Stephen. A memorial plaque, unveiled by Mr. Kennedy, was placed at the main entrance to the home.

Greetings were extended by Mayor Orley McGinnis, a Disciple; Spencer P. Austin of Indianapolis, executive secretary of Unified Promotion; and W. Dean Mason, administrator of the home.

Gerald Layton Miller, minister of Jacksonville, Ill., who is president of the board of directors of the home, presided and led the act of dedication.

The home was opened on Nov. 1, 1957, and now has 33 residents. Capacity is 125 persons.

Air Force Base in Honolulu, Hawaii, before returning to the United States.

Leading Protestant ministers along with Jewish rabbis and Roman Catholic priests participate each year in the various preaching missions. Purpose of the program is to provide inspirational services for military personnel and to afford opportunity for discussion and counseling. Since many bases are occupied by married personnel, the preaching missions also serve wives and children of servicemen.

Gift to World Council Honors Church of the Brethren

NYBORG, DENMARK.—The Church of the Brethren, celebrating its 250th anniversary this year, was honored here this summer "for its distinctive contribution" by a gift of $10,000, made by Church World Service to the World Council of Churches as an expression of "thanks and appreciation." The presentation was made during sessions of the WCC's Central Committee.

The gift, which will go toward the cost of the proposed new World Council headquarters building in Geneva, is a memorial to Mrs. M. R. Zigler, wife of the Brethren Service Commission representative in Europe, who was killed in an automobile wreck in Sweden on Aug. 16, and to twenty-two members of the Church of the Brethren who died in an airplane crash on Aug. 14.

In another tragedy this summer, four persons were killed in a bus crash on Aug. 14 near Volkingen, Germany. Two of these persons were members of an ecumenical work camp at Volkingen. Twenty members of the camp were injured in the accident.

Sees Opportunity In Change in India

TAKHATPUR, M. P., INDIA.—Disciple missionaries see advantages in a government-sponsored development program here which will eventually replace the program started by Christians.

Mrs. Mary Pollard, missionary of The United Christian Missionary Society just returning to India from furlough, writes that this government program will have greater spread than the Abundant Life Program, Disciple-supported effort which—as previously planned—will close its demonstration program about June, 1960.

"The government program," she writes, "holds the same aims of health, education and economic betterment for the villages but has more money, more training facilities and more people at work."

She adds that "some might feel that in this change we have let slip out of our hands the most effective method for telling men about the love of God in Christ Jesus, but I prefer to see it as gain in that among the many men and women working in real dedication to the upbuilding of India there are many young Christian men and women who can be a much more effective witness nov than they could be under a church administered and financed program And the blessing is from God."

The Abundant Life Program, special, limited-term effort, is cen tered around Takhatpur and is ad ministered by Mr. and Mrs. Samue Maqbul-Masih, well-known India Disciple leaders. The program work through demonstration programs i villages to teach improved metho of living.

Beneath the Spire

CARLTON D. GARRISON, 39, minister First Christian Church, Ponca City, Okla., holds eleven military awards for heroism and service; wounded in action three times . . . chaplain in U. S. Army and Air Force . . . born in Whitley County, Ind., holds A. B. degree from Johnson Bible College, B. D. from Phillips U. . . . he and wife, Mary Elizabeth, have four children . . . other resident pastorates at Britton and Kingfisher, Okla., Independence, Kan. . . . former president Kansas Christian Missionary Society, director Colorado Christian Home . . . member Phillips U. Graduate Seminary Council, Lions Club, Salvation Army and Red Cross boards . . . hobby is outdoor camping.

Mr. Garrison

* * *

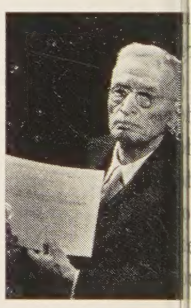
MARY ELLEN (MRS. NELS) NELSON, 66, is charter member of the Creston, Wash., Christian Church which will celebrate fiftieth anniversary next year . . . born at Slayton, Minn., educated in Washington state where she was married in 1910 and widowed in 1942 . . . five children: Roberta (Mrs. Noel) Morical, Anna, Carl, Royal, and Gordon, all of whom are responsible church leaders . . . member school board many years and Women's Civic Club . . . Sunday church school superintendent

Mrs. Nelson

five years; supervised and taugh juniors many years; continues t teach . . . president women's grou various times, now CWF presiden . . . made world missions tour i 1955 and member missions grou touring South America in 1956 . . likes poetry, gardening, growin flowers.

* * *

DR. GEORGE D. HAGGARD, 10 years old, joined First Christia Church, Minneapolis, Minn., in 188 . . . elder-emeritus, prayers at Lord Table remembered as "perfect gem . . . daughter Mildreth, with whom he resides, highly respected Christian education and children's worker . . . retired from medical practice six years . . . born Jan. 18, 1857, in log cabin near Rochester in Minnesota Territory to Mr. and Mrs. David Haggar fourth of ten children . . . ear schooling at Eau Claire, Wis.; wor ed in sawmill before studying Iowa's Oskaloosa College, foreru ner of Drake U. . . . married Lucin Headlee, 1880; she died in 1917 . . was engineer for Milwaukee Ra road; in 1890, when 33, began stud ing medicine . . . 1893 graduate U of Minnesota Medical School . . interned at City Hospital while a sistant city physician, then taught i medical school . . . helped initiate r forms to prevent typhoid fever, ba tled smallpox, did pioneer researc on polio . . . once Prohibition Par candidate for governor . . . in 190 designed his first automobile, bui by a Minneapolis carriage shop.



Dr. Haggard

—BELL RING

WORLD CALL

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Free Discussion and Religion

EVEN when religion is involved, the discussion of controversial questions is good. All of us should feel free to express opinions on such matters; it we should insist that rules of fair play apply. This "essential and beneficial to democratic living."

This important point was made recently by Dr. Leo effer in addressing an American Jewish Congress eeting in Philadelphia. We agree with the position lly. There is often a danger that we may fail to bject important public issues to proper and needed iticism simply because we fear someone will charge with religious intolerance.

Differences of opinion on public questions often fol-w religious lines. Dr. Pfeffer cited parochial educa-on and birth control as examples. Others would in-ude laws on Sunday observance, gambling and tax-g of business operations of church groups.

On these and many other issues we can often predict e positions various church groups will take, though ere are many exceptions. There are people who send eir children to parochial schools but who would ppose public support of such schools. And we know aders in movements to enforce Sunday closing of ores who go to church regularly on another day.

There is every reason why citizens should express emselves freely on such questions as these without eling that they reveal prejudice against members of a urch group who hold other views. That is in our best merican tradition.

WHEN we engage in such discussions, however, we need to be sure that we are not moved by rejudice and are not appealing to prejudice—and that e are not cloaking our arguments with the authority f religion. To guard against such dangers Dr. Pfeffer roposes six "rules for fair competition." These are:

"1. Force and coercion should not be used to make ny religion's point of view prevail.

"2. No religious sect should be suppressed.

"3. Government—local, state and federal—should keep s hands off religious issues.

"4. No religious group should use its religious au-ority to affect governmental activity.

"5. Appeals to passion and prejudice should be avoided.

"6. Boycotts as a form of economic coercion should be avoided."

Free discussion and the spirit of religious tolerance are not in conflict. They belong together.

"In Our Day"

THE effectiveness of a church is not determined by its size. This is true of a local congregation and of a confessional or denominational body. The Church of the Brethren, which is celebrating its 250th anniversary this year, has only 210,000 members. But the Brethren are known throughout the world for their compassion, their devotion to peace, and their good works. (See also Global Highlights.)

At the recent meeting of the Central Committee of the World Council of Churches, the Brethren presented a "Message to Christians in All Lands." The Message is marked by the spirit of these great people.

Telling something of their origins, the Brethren stress the fact that they have held "the Lordship of Christ as a cardinal tenet of their faith." But they regard this Lordship not simply as a theological belief, but as applying to "issues of daily living." Thus they "regarded all war as sin" and "every war was for them a civil war inasmuch as it involved hate, bitterness, and destruction within the family of God and among his children."

The Brethren also voice their commitment "to the policy of comity and visible unity." They will establish churches "only in the prevailing pattern of Christian cooperation." They acknowledge their debt to other churches and concede that they may have been excessive at times in their emphasis on "the danger of creeds." Yet they would not yield their conviction as to the "inner witness of the Holy Spirit."

The Brethren emphasize their desire for fellowship in the universal church. They want to seek the truth with others. They sound a deep note as they say:

"We seek openness of mind and heart that we may perceive what God, who has spoken to us in our history, is saying to us in our day."

May all of us listen for that word in our day!

The World Council Looks at Its Work

Editorial Correspondence from Nyborg, Denmark

EDITORIAL NOTE: *World Call's editor, George Walker Buckner, attended the annual meeting of the Central Committee of the World Council of Churches in Denmark in August. Last month Dr. Buckner wrote of his impressions of the people and of the social and religious developments in the Scandinavian countries. He comments here on a few of the happenings at the Central Committee meeting but makes no attempt at a full report.*

THREE new churches were admitted to membership in the World Council of Churches by the Central Committee in its meeting in Nyborg, Denmark, August 21-29. This brings the number of member churches to 171. The new churches are from North America, Africa and the Philippines.

The African church is the Evangelical Church of the Cameroons. It is a former mission church, sponsored by the Paris Missionary Society, and has 66,876 members.

The smallest of the three churches is the Hungarian Reformed Church in the U.S.A., which reports 8,500 members in 26 scattered congregations.

The largest of the new member churches is the Independent Filipino Church. It is the largest non-Roman church in the Philippines with more than a million and a half members. It broke away from the Roman Catholic Church in 1900. It cooperates with the Protestant Episcopal Church and its ministers are trained in the Episcopal seminary in Manila.

The Committee gave several sessions to the annual report of the Council's division of interchurch aid and service to refugees. The story of material, financial and spiritual aid given to millions in need is always impressive. In the past decade the Council has resettled 200,000 refugees. The report showed that 28,146 refugees were resettled last year.

One of the most interesting stories of resettlement in the past year has to do with the Russian Old Believers transferred recently from the Far East to Brazil. Theirs is a strange history.

Old Believers in a New Land

Whether you agree with them or not, you always have a deep feeling of respect for people who willingly suffer hardship for the sake of their beliefs. Such a people are the Old Believers.

The Old Believers had their beginnings in Russia in the seventeenth century when they broke off from the Russian Orthodox Church in protest against reforms in the church liturgy approved by the patriarch. They also protested the Europeanizing policies of the Czars. They might be compared with later "fundamentalists" who leave established churches to protest against real or alleged departures from the faith.

Like most of such groups, the Old Believers have divided and re-divided into many little sects. That seems often to be the fate of those terribly earnest folk who insist that they cannot fellowship with former comrades who are "in error."

Through the centuries groups of Old Believers have migrated from place to place, maintaining strict habits of life and holding fast to the truth as they have see it. In 1952 a group of some 500 came from Communi China to Hong Kong, that haven of so many refuge Later, Brazil offered them land for colonization. Th through the World Council of Churches, Church Wor Service and the United Nations Commissioner f Refugees, they were transferred by ship and plane this new land of promise. All 500 are now in a colo of Parana in Brazil. Some 200 more who are still Communist China are hoping to join them.

Dr. Edgar Chandler, head of the World Counci refugee work, told the Central Committee that all wl met with these migrant Old Believers in the course their transfer were impressed by their sincerity, the cleanly habits, their politeness, and their deep sen of appreciation.

Arrival in Brazil

When a large group of these people arrived at tl immigration center in Brazil late one night, the sta greeted them with a midnight snack including tea ar coffee. The Old Believers politely explained that th never drank stimulants but would be glad to have son warm water.

On the next day, the hostel director reported, tl service staff went as usual to clean the dormitories. T their surprise they found the Old Believers had swe the floors, made the beds, tidied the rooms, cleaned tl wash rooms and washed the dishes. He added that aft every meal all came up to shake hands with him ar thank him for the hospitality.

The Latin American director of refugee service f the World Council said that in all his years of deali with refugees from all parts of the world he had nev seen such "decent, well-mannered, well-behaved pe ple." He and the officials of the government agree th "they will be a great asset to Brazil."

Thus the Old Believers, coming from another wor and almost out of another century, begin a new li in a new land. It gives one a feeling of spiritual warm to have even a small part in a world fellowship th helps make such things possible.

Study of Rapid Social Change

One of the most important projects now bei carried on by the World Council is the five-year stu on "The Common Christian Responsibility Towa Areas of Rapid Social Change." Its purpose is to he churches everywhere to come to grips with "the extr ordinary developments of society in Asia, Africa a Latin America and with their implications for t West."

The 74-page progress report told how study proje have been organized in Brazil, Cameroons, Egy Ghana, India, Indonesia, Kenya, Japan, Lebanon, I beria, Northern Rhodesia and South Africa. Lead

—Photo by John Taylor, WCC

his country church of Ullersev, Denmark, is near Nyborg here the Central Committee of the World Council of hurches met in August. This is one of 900 churches of this rchitectural style built in Denmark in the 12th century.

rom such countries stated that the studies had aroused heir churches to the need for facing up to the chalenge of rapid change. These people are concerned that he program shall continue. There was special interest n an International Conference on Rapid Social Change lanned for Greece in July, 1959. The conference will leal with Christian response to the challenge of change.

Middle East Discussion

The Middle East situation was especially tense vhen the Nyborg meetings were being held. There was reat relief when the United Nations adopted the proosals of ten Arab states with respect to Lebanon and ordan. Members generally felt that at least a breathng period had been won, though none felt that any asy solution was assured by the action.

It was in this setting that the Central Committee disussed and adopted a statement on Middle East issues roposed by the Commission of Churches on Internaional Affairs.

The statement asked for UN action to assure the territorial integrity and political independence of ebanon and Jordan."

It also called for a regional economic agency; recogition of the right of people in the area to choose heir own government and "order their relations with heir Arab neighbors without coercion"; for "security ommitments to Arab states and Israel to protect each rom aggression by the other"; and for a new UN effort solve the refugee problem.

As this and similar world problems were discussed there were differences of opinion, but more agreement. None seemed happy over what is being done for peace. All were disturbed in the discussions of nuclear disarmament. It was then that Dr. Martin Niemoeller cried out: "I cannot think of a situation in which God would answer the question, 'Lord, what will you have me do?' by saying, *'Drop an atom bomb.'*"

Council Headquarters

For several years there has been need for an adequate headquarters building for the World Council at Geneva. At present the Council occupies in a residential section of the city an old chalet, some wooden barracks and some rented houses. Land for additions is not to be had. Hence the old property has been traded to the city for an adequate site near the United Nations and other international centers in Geneva. Approval has been given for building a $2,500,000 headquarters for the World Council at this location.

The Central Committee was greatly pleased to have Bishop Henry Knox Sherrill of the Protestant Episcopal Church accept appointment as chairman of an international committee to secure funds for the new building. Member churches are expected to contribute directly $300,000 of the needed funds. The committee hopes to secure the remainder from foundations and individuals in the countries where the 171 member churches are located. A number of church bodies have been at work on the fund-raising project. Among Disciples of Christ this has been done through a committee of which Dr. Gaines M. Cook is chairman and Dr. Robert Tobias is treasurer.

It is expected that ground for the new headquarters building will be broken in the fall of 1959 and that it will be completed by the end of 1961.

The Ongoing Work

Another financial problem with which the Central Committee dealt was that of the ongoing regular budget. Rising costs of living have made the budget adopted in Evanston in 1954 wholly outdated. Several staff positions are unfilled and all staff salaries are too low. Immediate action is needed. As a first step, member churches are asked to increase their giving by 25 per cent. Since some church bodies do not meet annually, it is asked that churches which can do so meet these increased quotas in 1959, and that all do so by 1960.

This year's meeting of the Central Committee marked the tenth anniversary of the World Council of Churches. We have come far since that organizing assembly in Amsterdam in 1948. Churches around the world have grown in understanding of one another. And important work has been done. Commenting on the ten-year period, Dr. W. A. Visser 't Hooft, the general secretary, said that the central purpose of the Council is "increasingly to manifest the essential unity of the church."

In setting up the World Council, Dr. Visser 't Hooft added, we did not minimize "serious doctrinal issues of unity," but chose to work at these issues "in the setting of the common calling of the churches to humanity. *Thus the unity we stand for is . . . a pastoral unity—a unity not merely for the sake of the church, but for the sake of humanity.*"

Thanksgiving — *For What?*

By SPENCER P. AUSTIN*

GIVING thanks is not always good. Jesus told a story of one man who stood up and thanked God that he was not like other men. The scorn with which this story was told branded the term "Pharisee" as an epithet for centuries to come. This Pharisee was thankful but obviously in the wrong way and for the wrong things.

Contrast this with the attitude of the apostles who had been arrested, imprisoned, beaten, and forbidden to preach in the name of Christ. "They left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name." (*Acts* 5:41) This spontaneous, inner rejoicing is the well-spring of true thanksgiving. It is of the heart. One cannot help but note the profound conviction of partnership with the eternal which made such rejoicing possible amid personal tribulation.

The American Thanksgiving grew out of a similar concept. Hardy Christian settlers set aside a day to thank God for the privileges of partnership with him amid the dangerous circumstances of the new world to which they had come. They shared both faith and food with those about them. It was both a holiday and a holy day.

Reasons for Giving Thanks

What are we grateful for this Thanksgiving Day, 1958? Much of the answer depends upon the kind of persons we are. Much depends on the concepts we hold regarding our roles in fulfilling God's purposes. Needless to say, the world situation is not encouraging to those who long for peace of mind or peace of state. Our sputnik-scarred universe burns from the heat of "cold" wars which smoulder just below the point of eruption. Nations and men jockey for position and prestige. They lift up sword against sword, bomb against bomb, missile against missile, satellite against satellite. Nations are studying—and paying for—war more and more.

Christians, however, have much for which to be grateful. As realists who are keenly aware of human evil, we also believe in the ultimate triumph of God. The extent of our gratitude this Thanksgiving will depend upon the depth of our faith and the degree to which we are sensitive to the providence of God. Hosts of Christians will express thanks for food, for friends, for family, and for faith. It is right that we should be grateful for these blessings.

Only the more sensitive will recognize that thanksgiving is mere lip service unless that for which we are thankful is at the service of Him to whom we give thanks. Such lip service is little more than the self-centered platitudes of the Pharisee, or the bovine satisfactions of the Rich Fool for full barns which he had no intention of sharing.

Christians have many reasons for thankfulness in 1958. It is a wholesome discipline of the spirit to think through and then express some of the more significant. The following are suggestive of the many areas in which we may lift our voices in gratitude and praise:

Let us give thanks for the revelation of God as he is known to us in Jesus Christ, through whom we have encouragement and hope.

Let us give thanks that in the midst of global tensions and conflicts we have in the United Nations a forum for the governments and in the World Council of Churches a global fellowship of Christians.

Let us give thanks for the churchmanship of the leaders in the World Council of Churches as they transcend language, race and creed in their efforts to extend the fellowship and witness of Christ.

Let us give thanks for the Church Commission on International Affairs which relates the counsel of Christians to the moral, social and economic involvements of government in the United Nations.

Strengthened Witness

Let us give thanks for the National Council of Churches which has strengthened the witness of every American church by providing a means of closer association and by offering Christians a persistent challenge.

Let us give thanks for Church World Service and its effort to pool the resources of the churches for the effective relief of the masses who have been victimized by war, by revolution, or by natural disaster.

Let us give thanks for modern transportation by which the abundant means of one country can be shared in areas of abundant need in other countries. How grateful we should be for a government which grants to the churches the privilege of sharing surpluses!

Let us give thanks for modern communication whereby the knowledge of contemporary, heroic faith in one nation can hearten and encourage the family of God everywhere, and whereby the knowledge of suffering and privation can be shared quickly enough to save and sustain.

Let us give thanks for a brotherhood which has the honesty to recognize the inadequacies of its past, the courage to wrestle with the problems of its present and the faith to believe in its future.

Let us give thanks that God has counted us as individuals worthy of witnessing for him in such a day.

Thankfulness is of the heart. It has meaning and worth when it is rooted in deep convictions and finds consistent expression in our deeds.

*Dr. Austin is executive secretary of Unified Promotion.

LEFT are young people attending a 1925 conference at Crystal Beach Conference Grounds in Michigan. At left, seated, is Miss Cynthia Pearl Maus, superintendent of young people's work with The United Christian Missionary Society, 1920 to 1931.

BELOW are participants in the National Training School for Workers with Youth, which met in Kansas City, Missouri, this past winter. At left is D. Allison Holt, assistant executive secretary of the department of religious education of The United Christian Missionary Society.

Christian Education—Forty Years of Progress

Many Dramatic Changes Have Taken Place in the Teaching Program Among The Disciples of Christ

By ROBERT H. McNEILL

YOUR church and mine and each one of us have a rich heritage from Disciples of the past. Let us focus our attention briefly on the past forty years. Let us focus even more sharply on the learning and teaching processes of our church in that period.

What have we received? How have we changed it? How will we pass it along to others?

As we look back over a mere forty years we find that the world around us has changed. World War I biplanes are outmoded. The faithful old Model T Ford is almost a museum piece. What about the church? Has it changed? Has it improved? Are various movements which seem most important and vital to us at a particular time really going to last and make a definite contribution to the church?

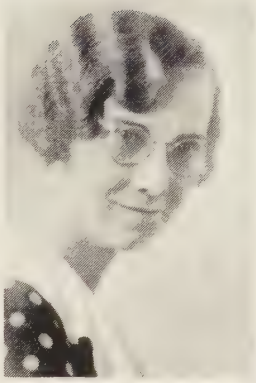
We cannot do a complete job, or block off sections of work into air-tight compartments. We offer some observations:

First, let us look at our concern with particular age groups.

There was once a time, not so very long ago, when the majority of Sunday school leaders had very little idea about

—Photo by Inabinett

conducting a program beamed to the age and abilities of individuals or groups other than adults. Miss Florence P. Carmichael of Indianapolis, national director of children's work from 1920 to 1947, has seen the rise of the attempt to build programs for all age levels. She speaks of hearing "small children joining lustily in singing such words as, 'I am a stranger here within a foreign land. My home is far away upon a golden strand.'" She says the children in this instance were "truly strangers."



The portraits at the right show two of the Christian education leaders during the past four decades. On the left is Miss Lura E. Aspinwall, student work pioneer. On the right is Miss Florence P. Carmichael, children's work director for Disciples from 1920 to 1947. Miss Carmichael was interviewed by the author of this article, who is a director of interpretation for The United Christian Missionary Society.

So, the age-level classes were started. Says Miss Carmichael, "How glibly and earnestly I repeated to anyone who would hear me: 'The world moves forward on the feet of little children.' Then one day I was stopped abruptly by an adult leader who reminded me that children went wherever adults led them—physically, morally and spiritually."

That stopped Miss Carmichael momentarily, but most leaders favored the specialized work with age groups because "formation was better than reformation," and a fairly permanent set is given to life at a very early age.

The cradle roll, beginners, primary, junior, intermediate and high school departments were organized. Insofar as possible, each got separate rooms, suitable and attractive furnishings, graded literature, programs suited to the particular age, and trained leaders.

Gradually, though, an awakening came that *no one age group* was all-important. Each was important and dependent on the other.

Eventually family camps, church-wide retreats, church-wide family nights and total church emphases were developed. All members need shared experiences as well as separated ones.

Second, what changes have taken place in our ideas about a "good learning situation"?

Sketchily, here is what we mean: Teacher . . . with understanding of the total task of religious education and his role in it . . . with understanding of the type of group he has . . . with interest in his work and his group . . . with knowledge of individuals' environment, training and daily experience. . .

Teacher . . . skilled in getting the learners so involved in the program that they learn without realizing it and by the things that they are guided in doing . . . able to build good pupil-to-pupil relationships and develop group spirit and action . . . adept at using a variety of techniques so that learners may be helped in forming religious attitudes, in developing ability to make judgments, and in choosing courses of action in life situations.

"Some were shocked and antagonistic," Miss Carmichael says, because they misunderstood the central idea of the so-called "experience-centered" curriculum. Actually, she explains, the courses were "Bible-centered" or "Christ-centered," and only the method or approach was centered on experience. Another term, "redemption-centered" courses, also has been discussed.

Third, let us see how the various phases of teaching are related to one another and to the total program of the church.

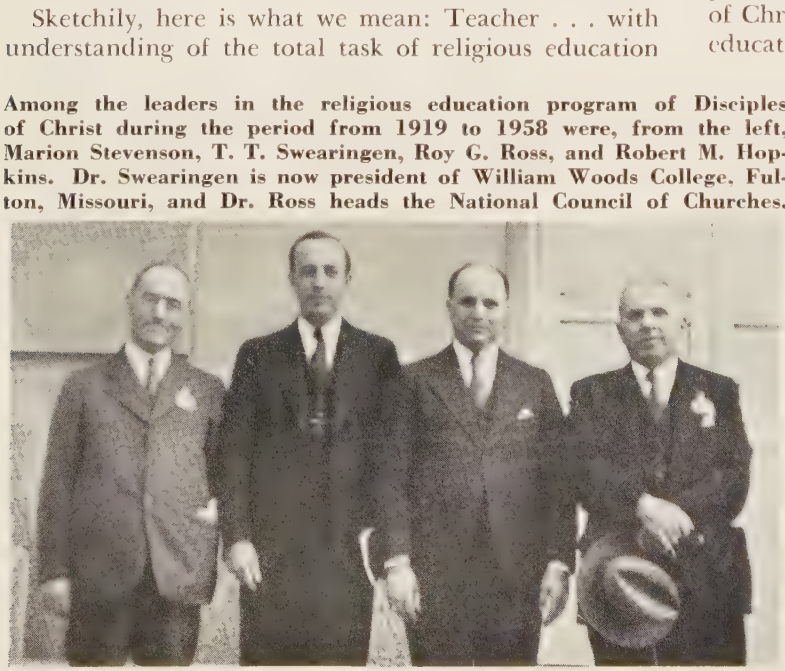
A few highlights from this important area: a central departmental committee, alive and functioning . . . planning a comprehensive and coordinated program of Christian education for the entire church . . . fixing educational leadership standards . . . providing leadership training guidance . . . approving curriculum material in all educational organizations of the church . . . developing and promoting the understanding and use of a set of general principles and operating procedures . . . providing for special needs in such areas as library, recreation and Christian family life relationships.

Many churches have abolished an old organizational setup in which church school or Sunday school was an independent or auxiliary program. They have made Christian education one of the main departments of the total church program directly related to the church board and the minister and church staff.

Fourth, let us look at the improvement in leadership education in the local church.

Local church people interested in training

Among the leaders in the religious education program of Disciples of Christ during the period from 1919 to 1958 were, from the left, Marion Stevenson, T. T. Swearingen, Roy G. Ross, and Robert M. Hopkins. Dr. Swearingen is now president of William Woods College, Fulton, Missouri, and Dr. Ross heads the National Council of Churches.



better leadership first got together in state Sunday ıool associations and national Sunday school associa-ɔns. In 1910 these and related efforts to improve local igious education were assigned to the Bible school partment of the American Christian Missionary So-ty. In 1920 the merger of mission boards moved this signment to religious education personnel of The nited Christian Missionary Society.

A standard leadership education curriculum had en emerging. First consideration in the early series as for coverage of Bible content. Then it was content us teaching skills. The popular idea seemed to be at once a teacher had gone through a particular ries of courses he or she had "arrived." Later came ans whereby a teacher might continue to grow roughout all the years of service.

Teacher training at first was by the lecture method. variety of plans have evolved, one important form ing called the Laboratory Training School. This hool was started in the early thirties. Teachers in aining were able to observe experienced teachers as ey worked with a group and then were given the ıance to take a turn in leadership under guidance. any helps are provided through workshops, institutes ıd informal plans of training.

Fifth, Disciples should consider the growth ı the number of field helpers.

At first, teams of national workers answered the ılk of the calls to local churches, but the job was verwhelming. State field workers were added. In time, any able and willing volunteer leaders were enlisted ıd trained, and they have helped greatly. Thus addi-onal skilled personnel has been made available for aching leadership courses. State religious education aders are able to help relate this personnel to local adership training programs or help to arrange for ɔcal persons to attend state or regional training classes that they may, in turn, teach leadership skills to her local personnel.

This year the total staff includes sixty-two field work-s and fourteen persons on the national religious edu-ıtion staff. This does not count the ɔres of skilled volunteer helpers.

Sixth, we should note the rowth of special activities to ıake use of week-end and ummer "free time."

Vacation church schools are of ɔmparatively recent origin. These e put on by churches singly, by vo's or three's, by neighborhoods, r on a community basis. Materials ave been developed cooperatively, ıd some phases of leadership edu-ıtion give attention to this type of rogram.

A mushrooming program of camp-ıg and conferences has sprung up. s origin is credited to Miss Cynthia earl Maus of Los Angeles, Califor-ia, pioneer Disciple superintendent of young people's work from 1920 to 1931, who is now eighty years old and hard at work writing her ninth book and fourth giant anthology, *The Church and the Fine Arts.*

Miss Maus tells us that the first six co-educational summer young people's conferences were held in 1920. They were week-long programs usually held at Christian colleges, where equipment, atmosphere and faculty personnel were utilized. Says Miss Maus, "The continuing testimony of young people touched by these summer conferences through the years is that: 'we never knew that Christian living could be so joyous, interesting and worth while a project in learning to live a Christian life.' "

By 1958 a total of 37,726 persons in one year had taken part in children's camps, laboratory schools, Chi Rho camps, Christian Youth Fellowship conferences, adult conferences, family camps and a youth tour.

Seventh, church leaders cooperate in interdenominational committees to plan teaching materials and programs, and they develop special Disciple materials widely used in the local churches.

Disciples began using International Uniform lessons about 1872. . . Disciples served on the lesson committee from 1884 on . . . International "Commission of Seven" with a Disciple, W. C. Bower, as secretary, finds Uniform Lessons cover thirty-five per cent of Bible contents, Graded lessons sixty-two per cent, but says the latter were harder to teach . . . Hazel A. Lewis and Miss Maus as early as 1909 were called upon to present a plan for the use of Graded Lessons in a small Bible school . . . In 1920 Disciple lesson committee became curriculum committee. . . . In 1929 Robert M. Hopkins, Disciple leader, became chairman of newly-merged groups known as the International Council of Religious Education . . . Another Disciple, Roy G. Ross, succeeded Hopkins in 1928, became executive secretary of I. C. R. E. in 1936 and general secretary of the National Council of Churches in 1954 . . . A series of reorganizations of Disciple curriculum com-

Representatives from The United Christian Missionary Society and the Christian Board of Publication meet with lesson material writers to discuss plans for materials at the children's age level. Such planning takes place on all levels, with many ideas originating in the churches and being channeled through representative groups for consideration and incorporation into the new curriculum.

—Photo by Inabinett

mittee broadened its scope . . . In 1953 Christian Education Assembly was organized to provide a consultative group of about one hundred from a broad cross-section of Christian Churches, and elected from its membership the new Curriculum and Program Council . . . Much of the Disciple curriculum committee work given assistance and participated in by representatives of the Christian Board of Publication, St. Louis, Missouri, publishing house bought for and given to the brotherhood in 1911.

Eighth, let us mention the ways in which churches cooperatively serve students away from home and others temporarily away.

Student work among Disciples had little general coordination until Miss Lura Aspinwall was called to the national staff in the 1930's. Disciple Student Fellowships were organized and activities provided on state, regional and nation-wide levels. Ministers to students formed the Fellowship of the Campus Ministry. Many years earlier, the Christian Woman's Board of Missions had set up "Bible Chairs," especially at state-supported institutions.

Ninth, let us look at a few of the major changes in church-related colleges and seminaries.

Myron T. Hopper, College of the Bible dean, Lexington, Kentucky, notes a trend at some colleges in the 1920's to "play down" church-relatedness, a trend which has been reversed. Colleges which early gave great emphasis to training ministers no longer "think of themselves as giving terminal education for a minister, but provide a broad background for him and encourage him to go to a seminary for graduate training," Dr. Hopper says. Another significant development has been the raising of the level of work done in the seminaries.

College level study of religious education began in 1906 at Eureka College. The College of the Bible had the first religious education "chair" among Disciples, established in 1909.

Tenth, what about the efforts to relate religious education to public education?

A Disciple, Myron C. Settle, in 1914 pioneered at Gary, Indiana, in weekday religious school on released time from public schools. He continued to lead in this field nationally and interdenominationally through 1931, with some two million children in forty-six states participating annually.

The National Council in the 1950's has been conferring with leading educators who are concerned because they feel that the weakest point in American education is at the level of values, especially moral and spiritual values, and want to do something about it without violating the principle of the separation of church and state.

In a general way, Christian education seems not only to have changed considerably in its "regular sphere" of work, but to have increased its influence on certain aspects of preaching, evangelism, missions, administration and finance. Procedures seem to be based on the idea that the miracle of attaining a mountain top usually is achieved by systematic climbing rather than a single leap or even "giant steps." A general practice seems to be to adapt every worthy technique of modern times to the church's use.

A general objective of Christian education is to help men to know and love God as fully as possible and to love their neighbors as completely—with salvation yet depending on God's will and by his power. Frequently added is the idea that not only should individual Christians seek to help other individuals but that the church should also exert its influence as a "community," or family of families—helping individuals and becoming a vital force in making a better society and a better world.

What others have tried to pass along to today's Disciples is great—so great that we dare not fail, ourselves to plan today for tomorrow's generations.

A teacher conducts class in a well equipped classroom provided by a Christian church for its educational program. Forty years ago churches were lagging far behind in providing up-to-date educational facilities, but today most churches have brought their educational program into the center of the church's life, and they have sought to have the best in materials, teachers and buildings.

—World Call Photo

Your Church Looks at Its—

Leadership

By SAMUEL F. PUGH*

IF you were asked to name the one major need of your church, what would your answer be? Perhaps most church members would reply, "An adequate mber of trained and enthusiastic leaders is *our* eatest need."

Whether or not that is your "number one" need, obably the development of qualified and consecrated iders is regarded by your church as one of its primary sponsibilities. We offer here and seek to interpret veral ideas that we have found helpful.

1. *Every congregation has all the leaders it needs.* The problem is to discover them, interest them, ain them, and use them wisely. Many churches in-t they have no potential leadership. However, if they ve people they have potential leadership.

Potential leaders are in every congregation every nday. The adult and youth classes, the men's and omen's fellowship groups, and the inactive member ts contain persons who *could* render a worthy serv-e. Some of these people wonder why they have never en asked to accept any responsibility within the urch when there is a great need for leaders.

What the Local Congregation Can Do:

a. Have a committee list l the personnel needs of ery area of the church e. Publicize these needs.

b. Use Talent, Interest nd Service Record Cards available from Christian oard of Publication, St. ouis 66, Missouri) to dis-over what each person ould like to do.

c. Go through the mem-ership roll name by name consider where each per-n could serve most effec-vely.

d. Approach individuals in a spirit of optimism, con-dence and expectation.

2. *Every normal person is able to do some job well.* So many times we give most of the positions to few persons, thinking that these few are the only nes qualified. If we only knew the interests and bilities of our people we would indeed be surprised. oung people who have never sung in public go to igh school, join the glee club, and within a few onths are singing beautifully before various groups. et the church from which some of these youth came ay never think to invite them into the choir.

Every person in the church should have some re-onsibility and be able (with training) to perform it ell.

What to Do:

a. Relate the job assignment to each person's hobby, ocation, special ability, or interest.

b. Help each person to realize that God gave him talent and that he is obligated to use it for the richment of others.

3. *Achievement is often determined by a church's attitude toward its leaders.*

Some congregations look to the minister to plan the program, do all the calling, have the correct answer to every question, and accept responsibility for every detail of the church work. Other congregations—and this is a growing number—think of the minister as a resource person and the *people* as the planners.

Church officers are not dictators or persons of authority. Rather, they are members who have accepted the responsibility of being a part of the team and of giving guidance to others who wish to be on the team, too. Leaders, we discover, are just members of the group —members who help others to plan, interpret and participate. It is obvious that a church that feels it "pays the minister to do the work" will have few workers to help the minister carry the load.

What to Do:

a. Hold several meetings to study *group* procedures. There are many good books and manuals on the subject.

b. Evaluate your church's attitude toward its leadership. New insight will carry its own initiative.

4. *You have allies that you may not recognize.*

There are a number of service clubs, civic groups and fraternal organizations in every community. Some church members resent it when their most capable leaders devote their time to these organizations. The feeling is sometimes expressed that a person's first obligation is to the church and that an individual is being disloyal when he accepts a position that prevents him from giving "full time" to his church.

But look at such leadership from another direction. One task of the church is to help create a better community. Christian leaders in strategic spots can influence a community—and who but the church can provide these leaders for a *Christian* influence?

The fact that civic groups find many of their best leaders in the churches is evidence that churches do have workers—workers who one day could be carrying church responsibilities as well as civic ones. A church should realize that serving in important community posts is excellent training and experience for future church work.

What to Do:

a. List all of your church members who are now serving in a worthy capacity in the community. Write each of these persons a note of commendation expressing your appreciation of their contribution to the community.

b. Some time later talk with these leaders (individually) about the church, their abilities, and some specific responsibility for the future—when their term of office in the civic organization is over.

c. Look for non-church members in the civic groups

* Mr. Pugh is national director of church development for The United ristian Missionary Society, Indianapolis, Indiana. This is one in a series articles dealing with problems faced by congregations.

and talk with them about the church and their place in it.

5. *There is little value in securing leaders unless there is an ongoing program of interpretation and training.*

Resignations will almost equal commitments in a church where new officers and leaders are left on their own. No one wants to fail—and many resign on some pretext rather than fail. Others "hang on" and either work out a method of their own or do low-grade work week after week.

Hundreds of churches make no attempt to provide training classes or send workers to conferences and workshops to learn how to do their work. It must be a discouraging thing for businessmen, teachers and professional people who discipline themselves by a rigid schedule of daily training to be asked to serve in a church that takes "no preparation" for granted.

Service May Show Problems

A service of worship in many churches gives awkward evidence that the ushers have no written set of instructions, the elders and deacons have not met for evaluation and rehearsal, and the choir has been trained in music only.

WHAT TO DO:

a. Set up a through-the-year program of guidance and training to include every person who holds any responsibility. Let no person suffer the humiliation of doing a job poorly because he is unprepared to do it.

b. Study the existing program to see how many training opportunities might be available as a part of regular meetings.

c. Assign to every leader, teacher and officer an "understudy" who will receive experience and training from one who, himself, has been prepared for the work.

Leadership is a part of the process of Christian growth toward maturity. There is a satisfaction in doing a worthy job well—and every church should help every member to know that satisfaction. The church must do its work in a society in which high salaries are paid by industry for capable personnel. Each employee is instructed in his work and expected to do every phase of it well. Ours is a day of specialization.

Although the church has more volunteer workers than paid staff, the incentives of the Christian life should inspire church leaders to become specialists, too.

Has your church looked at its leadership lately?

> The functional plan [of church organization] does not create a dearth of leadership; it only brings it to light. It is apparent that many churches, if they are to operate a functional organization successfully, need to give attention to leadership education. If leaders are not present in sufficient quantity to meet requirements of the church they can and should be trained.
>
> —WILLARD M. WICKIZER
>
> *A Functional Church Organization*

WITH unmistakable clarity the Presbyterian Church in the U.S. (Southern) at its recent convention in Charlotte, North Carolina, turned thumbs down on the use of church buildings for school classrooms. The vote of the convention was overwhelmingly opposed to using church facilities for the circumventing of the Supreme Court's decisions against segregation in the public schools.

The special significance of the Southern Presbyterians' action lies in their having made crystal clear what they think of churches opening their doors to segregated school classes. The plea of such churches that they are only interested in "maintaining the schools," is labeled by the Presbyterians for what it is—pure subterfuge aimed at undermining normal legal processes in our country.

THE action of New York City's Commissioner of Hospitals, Dr. Morris A. Jacobs, prohibiting a staff doctor in one of the municipal hospitals from prescribing contraceptives for a diabetic woman patient points to several significant problems. The first is the civil liberties issue of the extent to which the religiously inspired moral codes of any individual can and should be imposed in a public institution. That a Roman Catholic physician has the right to refuse to prescribe contraceptives is granted. That he has the right to enforce his own personal ideas upon all the doctors in a public health system is another question.

However, there is another and in some ways more serious issue involved. With the present "explosion of population" which is now going on in our world very serious thought must be given to ways in which population can be controlled to the point where it is in keeping with world food supplies. Few serious students of population doubt that birth control techniques must be employed as a partial answer to this problem. There is a real question, therefore, as to the extent to which we can any longer ignore the influence of religious bodies which encourage procreation with almost the only limitation being the number of children that women can bear.

DECEMBER 10, 1958, marks the tenth birthday of the Universal Declaration of Human Rights of the United Nations. All over this country and across the world there will be Human Rights Day celebrations on or near this date dramatizing the significance of this Declaration. The long-term importance of the Declaration can scarcely be overemphasized. Already it has been influential in the writing of new constitutions in Costa Rica, El Salvador, India, Cambodia, Eritrea, Haiti, Indonesia, Libya, Syria, Jordan and Tunisia.

Especially important to Americans and to Christians is the basic orientation of the Declaration which, like our own Declaration of Independence, is based upon the belief that the rights of man are *not granted by the state* but belong to men by virtue of their inherent dignity and freedom as human beings. The Declaration in a very real sense is a signpost in the direction of the development of a common world understanding.

John Locke, business manager and caretaker of the conference grounds of the Churches of Christ (Disciples) in Ontario, stacks firewood in front of the new administration building completed this summer. Mr. Locke, a ministerial student enrolled in the College of the Churches of Christ in Canada and the University of Toronto, supervises the many conferences held at the grounds, near Selkirk on Lake Erie, each summer.

—World Call Photo

Canadian Partners to the North

By JAMES L. MERRELL

MANY Americans have come to take their Canadian neighbors for granted. The geographic, economic and cultural closeness of the United ates and the nation to its north has created the illu- on for some Americans that borders do not exist and at, for all practical purposes, Canada and the United ates are one.

In recent years, however, there has been an increas- g desire by Canadians to be considered in a more alistic light—as citizens of a vast, diverse and rich ommonwealth that has its unique place as an inde- endent power in the family of nations.

While acknowledging their debt to Americans and affirming their ties of friendship, Canadian political d industrial leaders—and average citizens—are trying "educate" their neighbors and to remind them that oundaries are very real.

Education in Religious Realm

This same process of education also is taking place the religious realm. Protestants in America are arning that the churches of Canada are in many ays similar to theirs. Church history on both sides the border overlaps. But the Canadian churches ve their own roots and their own heroic achieve- ents; they have their peculiar interests and problems d methods of witnessing. The boundaries are very al.

Disciples of Christ in the United States and Canada are much together. Over the years they have become osely associated with one another in common efforts. ut this joint work is a *partnership,* say Canadians—a partnership in which two distinct bodies of Disciples of Christ join hands across the border in enterprises which can be shared.

"Canadians are happy in their partnership with American Disciples, but Canada is a separate nation and we Canadian Disciples are a distinct people."

This is the feeling of Oliver W. McCully, general secretary of the All-Canada Committee since 1941. Mr. McCully, whose offices are in Toronto, Ontario, heads this association which serves the seventy-five churches of the 7,000 Disciples in Canada.

Canadians Make Contributions

Mr. McCully, like most Canadians, is appreciative of American contributions to his country and his church. But he reminds Americans that his own people are making significant contributions, too. Tourist-wise, Canadians last year spent ten times more per capita in the United States than did American travelers in Canada. Church-wise, the figures also are revealing. Canadian Disciples are contributing more per capita to missions than are Disciples in the United States. They have contributed thirty-four missionaries to service in nine countries through The United Christian Missionary Society. They have given of their leaders to the total brotherhood program despite their critical need for leadership at home.

Canadian Disciples trace their roots back to the early 1800's. Scotch Baptist churches—holding much the same beliefs as Disciples—came under the influence of the teachings of Alexander Campbell and Barton W. Stone. The Scotch Baptist churches on Prince Edward

—World Call Photo

Lorne B. Nethercott, center, pastor of the Park Avenue Christian Church in Yarmouth Heights, St. Thomas, Ontario, chats with two friends in front of the church. Under Mr. Nethercott's leadership this congregation, formed in 1906, has erected a new building and has become self-supporting.

Island, in Nova Scotia and Ontario came to be known as Churches of Christ, Christian Churches or Disciples of Christ churches.

In 1881 the churches moved out into western Canada as the women launched home missions work in Manitoba. Later the Disciples planted churches in other western provinces; and they are still seeking sites and funds and personnel to match the opportunity in this fast-growing frontier.

Committee Formed in 1922

The All-Canada Committee was formed in 1922 to meet the need for an organization which would unify the scattered churches. Through the organization the congregations—some isolated and separated by the width of the continent—join together in programs of education, missions, evangelism and benevolence. Through participation in Unified Promotion, the All-Canada Committee receives a modest sum each year—$29,750 in the 1958-59 budget of askings.

One reason that American Disciples feel so closely associated with Canada Disciples is the fact that the Canadian churches function as a "state" in their relationship with the cooperative program. Mr. McCully, the Canadian Christian Women's Fellowship secretary, and other leaders participate in the numerous meetings along with representatives from the state missionary societies. But internally Canadian Disciples have their own unique problems and opportunities.

One of these vital concerns is in the area of ministerial leadership.

"We have lost many of our leaders to the States," Mr. McCully says. "There is an attraction for our men and women which we cannot match in terms of salary and congregational size."

An interesting twist in recent months has been the desire of some American-born Disciple ministers to answer the call to serve in Canada. Two former students from Phillips University in Enid, Oklahoma, are now serving congregations in Nova Scotia. One came about a year ago, the other more recently.

Churches of Christ (Disciples) in Canada operate a ministerial training college in connection with the University of Toronto. This has been a principal source of ministerial supply.

Alberta Graduates Serve

"Now we are also receiving a number of fine young ministers from the Alberta Bible College, at Calgary, who desire to serve cooperative churches. These men are doing a good job."

Mr. McCully points out that Canadian churches are overwhelmingly rural. Small, lacking in funds and sometimes hesitant to change, they find it difficult to secure adequate leadership. Many of those serving Canadian churches are making great personal sacrifices.

A second concern for the Canadian brotherhood is part of the first problem. It is the need for growth in stewardship.

"Giving among Canadians for benevolence has generally declined until it is at present at a dangerous level—only three-tenths of one per cent of our national income. Church giving is getting proportionately lower when it is considered in relation to the number of persons giving."

While many Disciples are rural residents and not as well-to-do as urban dwellers, they have made some strides in stewardship which have caused leaders to realize that they have not fully tapped the potential.

Below, F. U. Bruce and Al Owen, representing the committee of Edmonton, Alberta, churches, meet with Homer Gamboe, center, to study plans for a new church on the site of a planned housing subdivision. Mr. Gamboe, on the staff of The United Christian Missionary Society, is one of many American Disciples who have given time to assist Canadian churches.

—World Call Photos

liver W. McCully, general secretary of the All-Canada ommittee of Churches of Christ (Disciples), discusses a tter with Mrs. Clara Blacklock, interim executive secre- ary of the Canadian Christian Women's Fellowship. Mr. IcCully has been All-Canada secretary for seventeen years.

Cooperating in a nation-wide "sector plan" of every- member canvassing, sponsored by the Canadian Coun- il of Churches, Disciples were amazed at the results. Many churches were able to increase their giving to thers and to undergird their own program.

A third concern of the Canadian churches at pres- nt, says Mr. McCully, is with the need for expansion.

"Canada is one of the world's fastest growing na- ions," he reports. "New communities are springing p in the heavily populated eastern sections, and now e also are opening up frontiers in he western provinces. Alberta is ne of the provinces that is at the tage Oklahoma and Texas were in t the beginning of their great boom ays of settlement."

Mr. McCully feels that the Dis- iples in Canada must move with his expansion.

"The edges of our cities have rown but Disciples haven't ex- anded with them." Other churches ave moved in with initiative and ave captured choice locations. Still nany areas are unchurched and call- ng for Protestant pioneers.

New Church Funds

Some new church funds have come o Canada through the department f church development of the United ociety, and the brotherhood is look- ng forward to its sharing in the new hurch program of the 1960's. But, ays Mr. McCully, the older congre- ations in Canada will have to see the need themselves and to put themselves whole- heartedly into the extension program.

What about unity and the Disciples in Canada? This is another concern of the churches.

Through the years the Canadian Disciples have been active in the cooperative efforts among Protestants. They are active in the Canadian Council of Churches and the World Council and give leadership out of proportion to their numerical strength.

Disciples in Canada have remained out of the United Church, which constitutes twenty-one per cent of the nation's Protestant strength. Friendly relations have been maintained but no action has yet been taken to- ward union. Many Disciples feel that their witness can at present be stronger outside the United Church. At the same time they look for a time when Protestants there will be together in a more inclusive church.

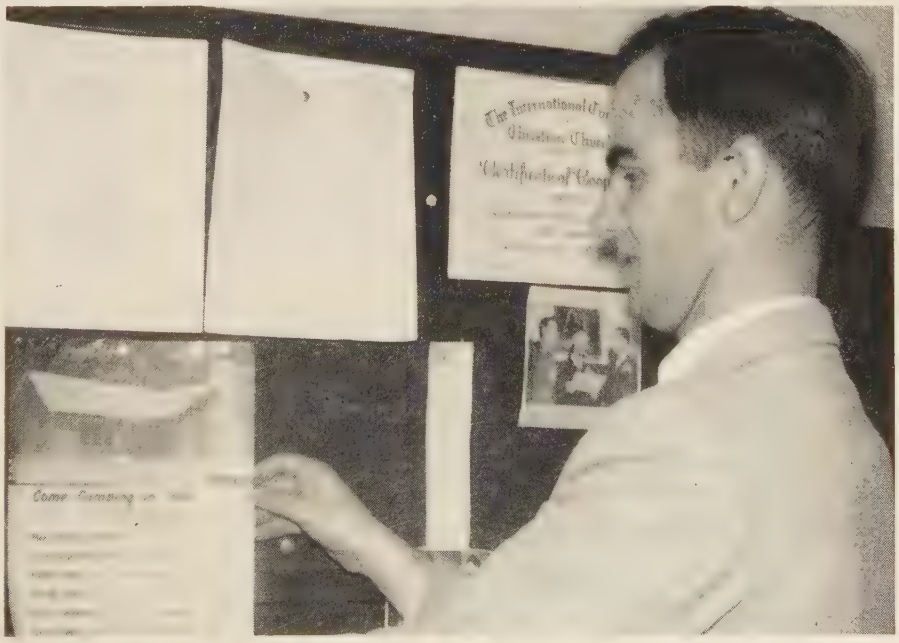
Called Full-time Evangelist

Two years ago the All-Canada Committee called an evangelist to serve the churches. Provincial organiza- tions and conventions are growing in strength and the summer conference program is gaining momentum. New churches are being planned and members chal- lenged to face their opportunities.

"What we hope for in this year of study about 'North American Neighbors' is a greater depth of understanding on the part of our American brethren," Mr. McCully says. "We live so close and yet in some ways do not really know each other. We hope this cur- rent study will bring to light some of the facts which are not generally known. And we hope it will bring about a greater concern for Canada."

Today as never before, American and Canadian Dis- ciples—members of different yet interwoven broother- hoods—have the opportunity to work together as part- ners to achieve their common Christian goals.

Ross W. G. Jeffries, minister of the Giles Boulevard Christian Church in Windsor, Ontario, pins a camping poster on his bulletin board. Mr. Jeffries is one of a number of Canadians who have taken their ministerial training in the United States and who have served American congregations. The Giles Boulevard church was host this year to the conference of Disciples of Christ in Ontario.



International Exchange Builds Ties

By JAMES W. CARTY, JR.*

AN attractive, 27-year-old, dark-haired, olive-skinned physician from Lebanon was chatting informally with Americans soon after arriving at Nashville, Tennessee. She had come there to do post-graduate work at Vanderbilt University.

The daughter and sister of doctors, she was as brilliant as she was charming. Some Americans inquired about her nation, and she had up-to-date information. This woman physician had briefed herself thoroughly on the affairs of her country before starting on her trip. She was invited out to many homes and won friends for Lebanon.

It is valuable for people to meet and visit with foreign students who reflect their basic attitudes toward life. Americans, for example, should know how America is regarded by the peoples of other lands.

One student from Japan was critical of the United States and frankly described his reactions in conversations both at schools and residences. Some individuals resented his negative remarks, felt hurt and defensive. Rather than trying to understand him, they lashed back with counter charges.

Treated Differently in Other Places

But he was treated differently in other places. Some Americans listened to his comments, without condoning them but without arguing irrationally. Once he was accepted and allowed to "get his gripes out of his system," he became more appreciative of the United States. By the time of his return to Tokyo he felt friendly toward our nation.

Often the visiting foreign students can help American friends wipe away bias and develop patience. One nurse was planning to go overseas as a missionary to Japan despite her hatred of that country. When she was an adolescent her four older brothers, all military servicemen, had been killed in war.

In class she was outspoken in condemning Orientals, but the students present from those areas did not bicker with her. Rather, they showed sympathy at her problem of losing loved ones. They turned the other cheek. She felt guilty for her hatred. It took a year of graduate work—and association with people from the Far East—but the nurse conquered her overpowering hatred and went to minister to people she once scorned.

Students Become Spiritual Leaders

Often foreign students return to their homelands from America and become spiritual leaders. Sam Habib studied at Syracuse University and then went back to Egypt. When the Evangelical Church became nationalized and missionaries could not work as effectively because of anti-Americanism, Habib filled the gap. He became a first-rate literacy-literature worker.

Enoch Mulira, an African, also studied at Syracuse. He is a community development officer in his native Uganda and is one of few of his race to have a salary on a par with white men. This pioneering status accorded him is an advantage in his work.

While in Tanganyika, I met one African attending college—the first one from his tribe of 150,000. His grandfather was a witch doctor and his father a ne'er-do-well who rarely worked. Due to missions schools and guidance, this college student had gone a long way.

Wanted to Study in America

Other Africans, who were graduates of teacher-training institutes in their homeland, told me of their great desire to study in America. Congregations in the United States would do well to raise money as a service project and bring a student from Asia, Africa, the Middle East or Latin America to study in a school in our country. Such a student can learn much here. Often leaders abroad paint our country as nationalistic, and people of other lands need to see that in spite of America's many faults there is deep, surging spiritual power here. Studying in the United States can help nationals to become better leaders.

Disciples of Christ cooperate in a program known as International Christian Youth Exchange. This program brings one hundred European students to the United States each year. Disciple homes are serving as hosts to five of these European students for the 1958-59 school year. Host families live in Colorado, Montana, Indiana, Georgia and Iowa.

Suggests Valuable Service Project

Another valuable service project would be for American churches to send some of their own members abroad to study a year. I know of one Tennessee couple who met while studying in India. They returned to the United States and were married. As church leaders they led their people in increasing giving to missions year after year. Not long ago this couple sent their eldest daughter to study in India so that she could acquire a world view, could sense the church universal, and do her bit to extend the message of Jesus Christ unto the uttermost regions.

Four Disciple young people from Colorado, Tennessee, Indiana and California are studying abroad this year under the International Christian Youth Exchange program. Three are in Germany and one in Austria.

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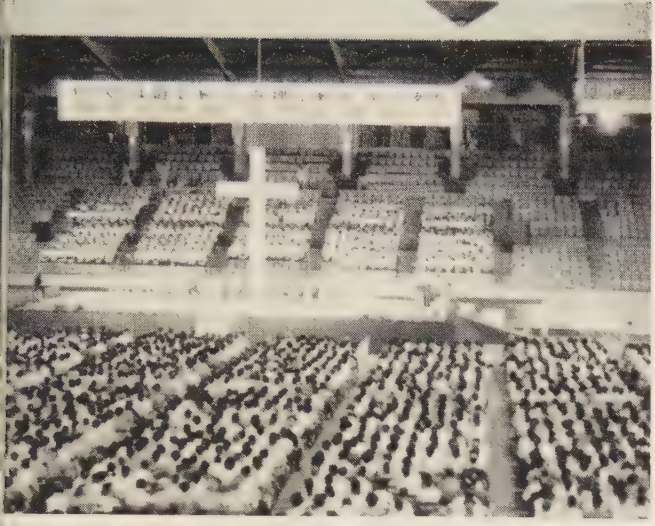
*Mr. Carty is religious news editor of *The Nashville Tennessean*. An ordained minister of Disciples of Christ, he has taken part in fundamental education projects in Egypt.



—Photo by Fiers

housands pack Tokyo arena for the education convention.

Christian Education In a World Setting

By A. DALE FIERS*

THE largest international gathering ever held in Japan was the Fourteenth Annual Convention on Christian Education. More than four thousand egistered delegates from sixty-three nations assembled n the city of Tokyo, August 6-14.

The great Tokyo Sports Arena, with a seating ca-acity of 15,000, was filled to near capacity on the pening night. A thrilling procession of the nations egan the sessions. Representatives in their native ress carried large banners with the names of the na-ions printed in English and Japanese—the official lan-uages of the convention. Overarching the assembly vas a streamer bearing the convention theme, "Christ s the Way, the Truth, and the Life."

It was apparent from the start that the concerns of hristian education would be faced in a world setting.

Association Sponsored Gathering

The convention was held under the sponsorship of he World Council on Christian Education and Sunday chool Association. This is the oldest of the great ecu-nenical bodies serving the churches of the world today. t is a council composed of some fifty-seven member nits. These are mainly national Sunday school asso-iations or departments of Christian education in na-ional councils of churches. Delegates represented the ducational leadership of the church today from the ands of the younger churches as well as older churches. he largest delegation was from Japan—about 2,600. hen followed the United States with about 300, anada with 119, and the Philippines with 95.

The day-time sessions of the convention were held n the campus of Aoyama University, a great Christian nstitution with 10,000 students. It was founded by the Iethodist Church but is now related to the Kyodan—he United Church of Christ in Japan.

Delegates were divided into five major divisions. ach division dealt with a specific area of Christian ducation. These included children's work, youth work, hristian education in the home and adult work, gen-ral Christian education, and the Christian responsi-ility of the layman. Following a lecture period, divisions broke up into smaller discussion groups for a more intimate facing of problems and issues.

It was my privilege to share in the leadership of one of these smaller groups.

It was a most challenging experience to discuss such subjects as "The Impact of Secularism upon the Church" and "Sunday Christian Education" in both Japanese and English with a group that included Sunday school teachers, professors of Christian education, preachers and missionaries from Japan, Canada, Burma, Formosa, England, and other areas.

The evening sessions were held in the Tokyo Sports Arena. The highest reported attendance was 16,000 with standing room only. At the evening sessions major addresses were given by renowned leaders of the church.

But what is the abiding significance of such a world convocation of Christian leadership? I had a most revealing conversation with a young Japanese journalist. He is the Japan correspondent for *The New York Times*. I asked him what he thought of the convention.

Wondered About Purpose

He replied, "Well, I read about how many delegates are here and how many countries are represented. I read about the prominent leaders who make speeches. But I don't see much about the basic purpose back of it all."

The probing questions of this young man caused me to think. Here are some of the significant things that give the convention importance even though they may never appear in the newspapers.

First of all, such a gathering makes possible a whole galaxy of smaller meetings before and after the main convention that get down to the "brass tacks" of Christian education.

There were pre-convention meetings to transact business. The council is an organization and as such must deal with program reports, budgets and elections.

There were workshops. For instance, the World Institute on Christian Education held for ten days prior to the main convention brought together 280 experts from sixty countries to work intensively under the leadership of Paul Vieth in the areas of methods, curricula and leadership and to develop basic guidance for

*Dr. Fiers, president of The United Christian Missionary Society, is chairman of the North American Committee of the World Council on Christian ducation and Sunday School Association.

Christian educators who work all around the world.

Another example is the Conference on Group Relations. This was a highly experimental undertaking dealing with a new idea in Christian education.

There were meetings dealing with basic Christian ideas in relationship to leadership in Christian education. A world seminar on "Training for Christian Education Service as a Part of the Theological Curriculum" brought together sixty deans of seminaries, professors of religious education, and executives in the field of religious education to consider basic issues in the theology of Christian education in relation to leadership training.

Altogether there were nine such pre-convention gatherings. It is difficult to overestimate their far-reaching importance for the day-by-day work of the churches and church schools.

Means an Inspiring Encounter

Secondly, a great world gathering vitally and responsibly related to the program of Christian education of the church brings into creative and inspiring encounter a great host of individuals. These persons can share common concerns and provide channels of communication with the tens of thousands who never get to such gatherings but upon whose effectiveness the Christian movement depends.

It was apparent to anyone attending the convention that Christian education is great business. Altogether the member units reported that they work with 53,000,000 children in Sunday schools of the world. To develop adequate materials, leaders, methods and resources for this task becomes an overpowering concern.

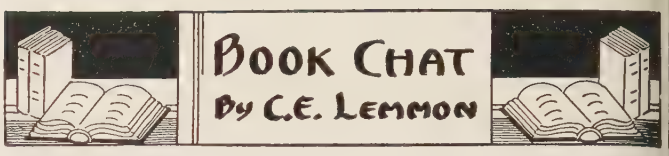
Third, the fellowship a great world ecumenical gathering makes possible is important. The Tokyo convention was a feast of Christian friendship both within the various church families and across boundaries.

I think, as I write, of the enduring friendships that I was privileged to make. My life can never be as limited in its interests and concerns as it was before I went. Each new experience binds one more firmly to the ecumenical fellowship of Christians. Just so, the fellowship becomes stronger through us.

Follow-up Is Important

Fourth, and perhaps the most significant thing that results from such a gathering, is the follow-up. This, of course, is the acid test. Is the church any stronger because of the World Convention on Christian Education? The answer lies in what happens from now on. Teams of international leaders are touring many nations to interpret the significant results of Tokyo.

But after all is said and done, these will be the lasting dividends of the convention and the meetings it made possible: a greater concern on the part of the church for Christian education; better methods and better materials; more effective leadership and more adequately trained teachers; greater sharing of our resources of personnel and finances around the world; greater effectiveness in educational evangelism; and greater unity among Christians as they seek to fulfill the commission of our Lord to go into all the world and "teach."



THERE is one way in which Disciples of Christ have made much of the communion. We have thought it should be a part of our weekly worship, and we have said that to make it otherwise is to "neglect" an important act of worship. Conducted carefully, the communion service in a Disciple church is impressive. It involves the minister, the elders, the deacons, and the entire congregation. We are tolerant, too, and inclusive in our sense of the communion and its meaning. We will admit to this act of worship anyone who happens to be in our congregations.

We think of it as a communion and we almost always list it on our Sunday bulletins as The Lord's Supper. The word "eucharist" is not in our vocabulary. Most of our people do not know what it means. Very few of our ministers call the Lord's Supper a sacrament and the word seldom appears on a church bulletin. There are many of the free churches that share with Disciples this concept of The Lord's Supper.

IT is well for us to remember, however, that to millions of churchmen throughout the world this concept is extremely shallow and inadequate. It would be repudiated by the Roman Catholics, discounted by the Anglicans, and deplored by the Lutherans. To them the idea of sacrament or sacrifice is the main element of the communion. Millions hold to transubstantion and argue for "the real presence of Christ" in the elements of the communion.

As the ecumenical movement brings these contrasting ideas together there is a gap to be bridged. Bishop Gustaf Aulen, one of the most famous of modern theologians, sets forth the sacrificial position in his new book, *Eucharist and Sacrifice*. He thoroughly examines the sacrificial concept as over against the communion concept. He states the case simply, thoroughly and tolerantly. He supports his thesis with numerous biblical references—sometimes to the point of legalism. As free churchmen—as Disciples—we owe it to our own ecumenical feeling to read such a book and seek an understanding of those whose attitudes may seem unduly mystical and even bordering on what we would call magic. The plea of the author is that there can be no true ecumenical spirit without an understanding of all sides on this basic question. This makes *Eucharist and Sacrifice* one of our most important current books.

PETER A. Bertocci, in *Religion as a Creative Insecurity,* argues that the function of religion is not to bring "peace of mind" or even security, but is found rather in the tensions built up toward the mature life. Maturity is achieved not in receiving love but in giving love; not in achieving security but in taking legitimate risks; not so much in accomplishment as in effort. A key sentence in this fine treatise is as follows: "So much has been said about conflict and frustration as a basis for nervous disease and maladjustment that many persons are now more concerned about avoiding conflict and frustration than they are about encouraging frustrations which are in the line of growth."

(*Continued on page* 40)

—Photo by Dodson

Students file past the crumbling mud and stick wall of the Disciples' primary school building in Bosobele, Belgian Congo. A Capital for Kingdom Building project will build a new school for these students when funds become available.

World Convention secretary sees the

Church at Work in Congo

By JESSE M. BADER*

HOW large is the Congo mission field of Disciples of Christ? Perhaps few people among us realize that it is as large in area as the state of Kansas. Within this area are 600,000 people. These are our responsibility since Disciples are the only Protestant communion at work in this part of Africa. At present the reports show that the church membership is about 95,000. Although more than 7,000 were baptized this past year, one can see at a glance that there is a long way to go before this immense area is evangelized and Christianized.

What changes and progress have been made since Harry N. Biddle and Ellsworth E. Faris reached the mouth of the mighty Congo River on May 27, 1897! These two men were the first Disciple missionaries to this area. On November 23, 1902, the missionaries baptized their first converts. Less than a year later Bolenge Christian Church was organized.

Now after fewer than three score years, Disciples have more than 85 active American missionaries, 95,000 church members, four hospitals, 15,000 students in the schools, many Sunday schools, a number of organized churches, excellent church buildings, homes for missionaries, and a number of school buildings. In this area, two hundred miles wide and four hundred miles long, is the fastest growing membership of the world missionary work of Disciples of Christ.

Five builders from America are on the Congo Mission staff. The sound of the hammer and the buzz of the saw are heard in many places. The building program is made possible by Capital for Kingdom Building funds. These funds, provided by individuals and churches in America, are making possible the erection of new church buildings, new hospitals, new school buildings and missionary residences.

I was happy to be able to attend some sessions of the Congress of the Disciples of Christ Congo Mission. On the closing Sunday of the convention I had an unforgettable experience. At 6:30 in the morning I took part with four other ministers in a baptismal service in the Congo River at Coquilhatville. We immersed fifty-five at this service.

On this same day I also had the privilege of preaching in the church at Coquilhatville, which has a membership of 3,500. Funds have already been provided for the erection of a new building to house this congregation. I preached a second time on Sunday morning in the new Dye Memorial Church at Bolenge.

Besides visiting the mission stations at Bolenge and Coquilhatville, I made a trip up the Congo and Ruki and Momboyo Rivers in an outboard motor launch

*Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples). He and Mrs. Bader began a world tour on behalf of the World Convention on July 18. Their plans include visits to some fifteen countries before their return on November 8.

to Lotumbe. This trip, only one hundred miles in length, took eleven hours. It was a scenic trip from beginning to end. Mr. and Mrs. Harry Felkel, Disciple missionaries, accompanied Mrs. Bader and me on this trip.

Met by Fellow-Christians

Upon reaching Lotumbe we were met by our fellow-Christians who stood on the wharf. They sang a hymn, gave an address of welcome, and offered a prayer. It is at this station that John Ross has his hospital. The new hospital building has been completed and is ready for the equipment which he is in the process of securing while on furlough in America. There is a leper colony of about fifty here at Lotumbe for which our mission is responsible. The schools here are filled and the church is growing.

One of the strongest impressions I received on this visit was a realization of the complete dedication of the missionaries. As a group they are deeply committed to Christ. He is their real motivation. An intelligent, creative, cooperative and hard-working group, they are at work from early morning until late at night. It is an unforgettable experience to sit in a convention with them and watch them go through a heavy program which calls for important decisions day after day. They are a true "family of faith."

A second impression I received concerns the developing national leaders. As never before, the Africans are taking responsibility as preachers, teachers, nurses and church officers. Younger men and women, too, are being prepared for leadership responsibility.

A third impression concerns the high priority given to education in and through our schools. Four different kinds of schools are now being conducted—a pastor's training school, a teacher's training school, high schools and elementary schools. In these schools there is a total attendance of 15,000 students. A period of thirty minutes each day, six days a week, is given to Bible study. Besides this time given to religious education, daily chapel services are held in schools above the elementary grades.

Splendid Leadership

I join with a multitude of others in thanking God for The United Christian Missionary Society for the splendid leadership and support given to the work in Congo. It has been wise in its administrative policies and has done its best to make every missionary dollar count in the evangelization of this area which needs Christ more than anything else. One cannot see the church at work for Christ in this land without feeling that the church may have many critics *but* it has no rivals in the work of human redemption.

I left Belgian Congo with a greater appreciation of the missionary program and with a larger admiration of the missionaries and nationals in this vast continent of infinite possibilities and many problems.

A Milestone in Congo

"THIS has been the greatest day in my life," said Jesse M. Bader as he stood up to bring us his final message on the last Sunday evening of the Congress of the Disciples of Christ Congo Mission. Early that morning he had taken part in a large baptismal service at Coquilhatville. Later he had preached at both Coquilhatville and Bolenge and now was to address the Congress.

We missionaries also felt it had been a great day climaxing a great week in the history of Disciples in the Congo. This *first* Congress of the Congo Mission was held August 3 through August 10 at the Preachers' School on the campus of the Congo Christian Institute at Bolenge. Fifty-five missionaries and thirty African delegates attended.

We were honored to have Robert G. Nelson, Africa secretary of The United Christian Missionary Society, with us throughout the Congress. And towards the close of the meetings, we were privileged to have Dr. and Mrs. Bader come to bring us greetings from other conventions and churches they had visited.

The missionaries in Congo have always met at least every two years for conference, and recently the African Christians have been meeting with us. But this year for the very first time the duly elected African delegates from each of the ten station areas or groups took their full share in the worship programs and the inspirational presentations of the work ahead. They served on the standing committees as well as on the central committee where all the difficult problems such as assignment of personnel and division of funds were first fully discussed before presentation to the Congress.

Donald Baker, missionary at Mondombe, president of the Congress, and Ekofo Joseph, pastor of the Boende church, the co-president, contributed much to the easy functioning of the Congress. Long hours had been spent in choosing worthy goals for a ten-year program of advance in the Congo from 1960 to 1970.

After the Congress was over, Mbenga Paul, teacher at the Congo Christian Institute, who was elected co-secretary of the central committee, admitted that at the beginning it felt strange to be taking part in such a meeting. But gradually he and his fellow-delegates began to take their full share in the discussions and decisions. "And next time," Mbenga says, "the Congress will be very much better than this year."

—VIRGINIA M. CLARKE
Congo Christian Institute, Bolenge

?. *They work for you . . .*

Witnessing for Christian Unity

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This is the twelfth in a series of ticles discussing the purposes, organizational structure d services of the principal cooperative agencies of isciples of Christ in the United States and Canada.*

"WE just had a desperate call to go to New York to confer about Armenian Christians in the Lebanon crisis." This was reported by Robert Tobias, e associate executive secretary of the Council on Chris-an Unity. He said that the call is typical of those hich suddenly arise for ecumenical churchmen as a sult of the changing world situation.

Such administrative responsibility cannot be carried ut from a desk in the Council's Indianapolis offices. ometimes, when time and budget permit, Dr. Tobias r another Council representative is able to answer ich a call for field consultation.

Expresses Concern of Disciples

The Council on Christian Unity expresses the inter-st of Disciples in ecumenical concerns. It is chartered s the successor to the Association for the Promotion f Christian Unity, originally known as the Council n Christian Union. Organized in 1910 by Peter Ainslie nd others, the Council continues the ecumenical or orld-wide church witness of Thomas Campbell and the hristian Association of Washington, Pennsylvania, hich originated in 1809.

The Council was reorganized in 954 so as to serve both as a volun-ary association and as a deliberative ouncil including heads of other rotherhood agencies with vital ecu-enical concerns. Dues-paying mem-ership is open to Disciples sym-athetic with its purposes and pro-ram. The members, in annual meet-ng, name directors for three-year erms. The directors then elect a resident, two vice-presidents, a sec-etary and treasurer.

Form Executive Group

These officers form the core of an xecutive committee which appoints taff and directs the work through e year. The other members of the xecutive committee are the execu-ve heads of the International Con-ention of Christian Churches, The nited Christian Missionary Society and the Board of Higher Education. The participation of these in the ongoing work makes possible a unified approach to the work which was not possible before the 1954 reorganization.

Affiliated with the International Convention, the Council is also a participating member of Unified Promotion of Disciples of Christ and of the Council of Agencies of Disciples of Christ.

Council Lists Aims

According to its charter, which serves as a constitution, the Council's purpose is "to watch for every indication of Christian unity; to initiate steps for Christian union and to hasten the time of its fulfillment through intercessory prayer, friendly conferences, study of pertinent issues, publication and distribution of literature, prophetic witness to the will of Christ for his church, and the practice of love, fellowship, and mutual service among Christians. The corporation shall give particular attention to the development and nurture of an ecumenical spirit among Disciples of Christ."

The program of the Council is conducted through three departments—ecumenical service, ecumenical studies, and the central department for Christian unity, as well as a joint committee on interpretation.

George Walker Buckner, executive secretary of the

Mrs. Craig helps Dr. Tobias with materials accumulated during his absence.
—World Call Photo

Council on Christian Unity, serves in a voluntary, part-time capacity. He is responsible for carrying out general policies. As director of the central department he recommends ecumenical appointments and arranges representation at and support of the World and National Councils of Churches.

In addition, Dr. Buckner oversees the Council's budget along with the budget and finance subcommittee of the executive committee. He does a limited amount of promotion with churches and conventions, usually when such engagements can be interspersed with his field services for WORLD CALL, of which he is the editor.

ONE of Dr. Buckner's main responsibilities for the Council on Christian Unity is serving as a member of the Central Committee of the World Council of Churches. He is also a member of the board of the World Council's Ecumenical Institute and serves on the executive committee of the U. S. Conference for the World Council. He is a delegate to the General Assembly of the National Council of Churches and is identified with several of its departments.

Robert Tobias is associate executive secretary of the Council for one-half of his time. He is also assistant professor of ecumenical theology and church history in the School of Religion at Butler University. He is in charge of the Council's program and must see that the work is done. This involves supervision of the office staff and promotion. Speaking and writing assignments are always on his schedule.

As director of the ecumenical service department, Dr. Tobias handles interchurch aid, fraternal workers and exchanges, ecumenical scholarships, and preparation for ecumenical service. This is done through correspondence, missions of fellowship, and visits to areas of distress. He is a representative between Disciples and the division of interchurch aid of the World Council of Churches. After consultation with this group, he recommends priority needs on interchurch aid to the Disciples' committee on relief appeals.

HE helps the Council on Christian Unity to select competent Disciples for ministry abroad as fraternal workers. Week of Compassion funds make this ministry possible under the immediate direction of national churches.

A program of ecumenical scholarships which Dr. Tobias directs provides for training of younger Disciples for ecumenical leadership abroad, in councils of churches, and among Disciples. Preparation for ecumenical service is emphasized through strengthening Christian unity studies in colleges and seminaries and enabling noted churchmen to give ecumenical lectureships in seminaries.

Dr. Tobias is also acting director of the Council's department of ecumenical study. This provides for Disciple participation in world studies, local church studies of ecumenical issues, the study of union proposals, and the preparation of study documents.

The study department of the Council on Christian Unity channels to Disciples the findings of world ecumenical groups, directs brotherhood interests into world ecumenical studies, and stimulates the study of ecumenical-related topics in Christian Churches.

This study department has set up study commissions on baptism, rapid social change, the theology of missions, the meaning and use of the Bible, and biblical theology. Furthermore, assignments have been made for Disciple participation in several World Council studies. The department has also been involved as a consultant in the merger of student Christian fellowships and in the publication of an *Ecumenical Studies Series.*

In addition, Dr. Tobias directs work of the committee on relations with churches and union movements abroad, whose chairman is Virgil A. Sly. This group conducts projects through individual members and by correspondence. Dr. Tobias helps to make Disciples available for interdenominational work, with committees of the National Council of Churches, the American Association of Theological Schools, the Inter-Seminary Movement, local and state councils of churches, and the World Council of Churches.

ROBERT W. Heckard, a student in the Butler School of Religion, works half time with the Council on Christian Unity as staff assistant. He aids in administering ecumenical scholarships and an essay contest for seminarians on "Responsible Discipleship in Christian Unity." He prepares publications, including the regular *Christian Unity Newsletter,* leaflets, and the *Ecumenical Studies Series.*

Miss Evelyn Honeywell serves the Council as assistant treasurer and assistant secretary.

Jean (Mrs. Richard L.) Craig is office secretary of the Council. She is responsible for general management of Council offices. This work involves stenography, typing and mimeographing of essential documents. She files correspondence and materials, handles details for meetings and conferences, and arranges transportation for staff members. She transmits funds for overseas fraternal workers, and she orders materials and supplies for Council members and study commissions, as well as office supplies. She is also a telephone receptionist.

Elizabeth (Mrs. Hermon) Burke works part-time for the Council. She types manuscripts, handles membership lists and renewals, and checks on the Council's library materials which are regularly correlated with the library of the United Society.

THE financial support for the Council on Christian Unity is received from three main sources, as follows:

First, project funds for overseas work are received through the annual Week of Compassion observance.

Second, money for operation of the Council program comes from the churches through Unified Promotion. These funds are not adequate for employment of a full-time executive. The budget requested for this year totaled $37,000, but the allocation was only $28,000. Some designated gifts from churches and individuals amount to about $1,200 a year.

Third, membership dues total about $1,000 a year from three hundred persons. Receipts from this source are not yet sufficient even to pay costs of maintaining the membership list and providing materials about ecumenical concerns and Christian unity to these persons.

Additional funds for the Council cannot be used for administration because more than $5,000 is spent every year to pay expenses of Disciples—*excluding* staff members of the Council—as witnesses for Christain unity at vital ecumenical assemblies such as the Evanston Assembly of the World Council of Churches, the Oberlin Faith and Order Conference, and general board sessions of the National Council.

Far-reaching goals of the Council on Christian Unity are being included through the Council of Agencies with objectives of other brotherhood organizations in the 1960-70 Decade of Decision program.

Mrs. Burke and Mr. Heckard plan a Council display for use at a convention.
—World Call Photo

—World Call Photo

reeman Redding, missionary builder in Jamaica, talks with otrell Lowe, Disciple student at Union Seminary. Mr. owe served as assistant to Mr. Redding in the construc- on of the Union Seminary building which is seen at rear.

Seven Years Have Changed Jamaica

Former Missionary to Island Sees Evidence of Real Progress

By ARCHIE ALLAN*

CHRISTOPHER Columbus discovered Jamaica in 1494 and spent a couple of years there repairing his ships. We iscovered Jamaica in 1944 and spent seven ears there helping to repair our "ships," fellowship and Discipleship.

We returned to the United States early n 1951 and did not go back to Jamaica ntil we enjoyed the privilege of attend- ng the Centennial celebration there early n May of this year. As we returned we vere eager to note any changes that might ave taken place, and we were happy to ind improvement all along the line.

Perhaps the most obvious change was the inding of new buildings. Missionary build- r Freeman Redding has done an excellent ob of replacing with new concrete struc- ures many of the old buildings which were estroyed by the hurricane of 1951. Dis- iples may recall that more than $100,000 vas raised in America and thousands of ounds sterling in Jamaica to rebuild the hurches and parsonages. And among the nany new buildings are a new "Union" hurch and two new seminary buildings, vhile a new boys' dormitory is being built t Oberlin High School.

A SECOND pleasing point of progress was the Union Seminary itself. Some f us had dreamed long and spoken much bout such a cooperative enterprise, but vhen we left in 1951 it was still only a correlated curriculum" of Baptists, Meth- dists and Presbyterians, to which two Dis- iple students had been admitted. Since hen the Methodist and Presbyterian semi- aries have united, the Disciples have oined as a full-fledged partner, and two ther communions have come in. Now five in all form the first free-church coopera- tive interdenominational seminary in Ja- maica.

The first Disciple student to graduate was Richmond Nelson, a lad who started with us in the first year of the Disciple high school at Oberlin. Now seven Dis- ciple students preparing for full-time Chris- tian service are enrolled in Union Semi- nary.

A third obvious change was seen in the political field. Jamaicans are beginning to take their politics seriously. Jamaica has now joined the ten-island Federation of the West Indies (British), which is only a mat- ter of months old—too young to realize the heartaches and headaches of nationhood, but old enough and mature enough to push and plan for "dominion status," which it hopes to realize in the next five years. The new Federation capital is in Trinidad, but Kingston, Jamaica, enjoys the honor of be- ing the home of the new University of the West Indies.

FOURTH, we must tell of the economic improvement that we saw. In 1951 the tourist trade was just beginning to recover from the shock of isolation during World War II; today it is a booming trade, bring- ing millions of precious dollars into that island.

The exports of sugar, bananas, rum and other minor products have also helped in the "dollar trade"; but perhaps the most spectacular export is bauxite which is be- ing carried by the shipload to the alumi- num mills of the United States and Ca- nada.

We noted that the rural people were better fed, better clothed, happier and healthier than we had known them seven years ago. When we went to Jamaica in 1944, the hill people usually walked wher- ever they had to go, carrying their produce on their heads. Now they ride, either in small cars of their own or on the top of produce trucks which carry them and their baskets to the markets.

JAMAICANS are maturing economically, but they are still a long way from the finish line. The hills and valleys, not to mention the city slums, are still filled with folk to whom poverty is no stranger.

Then in the fifth place, we saw more children attending school and more of the underprivileged getting a chance to attend high school. The government is spending more of its bauxite revenue on education. Private high schools, which are practically the only high schools on the island, are now getting government subsidy, and worthy students are being granted scholarships. This means better salaries for more effi- cient teachers as well as better equipment for their work.

The Disciples' high school at Oberlin is now recognized by the government. Some twenty students receive full government scholarships. Besides this, the government has made grants assisting Oberlin to equip two science rooms—one for domestic science and the other for a physics laboratory.

IT was a thrill to us to see how the school which we had started twelve years ago on a "shoestring" had grown from three students in January, 1946, to 47 in 1950, and now to 158 in 1958. And Oberlin is not an isolated case; similar schools are growing all over the island.

Impression number six here (but number one in our book) is the satisfaction we got in learning what our original students are doing. One who came to us late in the year 1946 to begin high school has now the honor of being the first Disciple grad-

*Mr. Allan, a former missionary to Jamaica, now serving as pastor of First Christian Church, acaville, California.

uate of the new Union Seminary. Seven others are in training for the ministry.

Seven have gone into the nursing profession; one is now doing post-graduate work in Scotland. One young man is completing his medical training at McGill University in Canada; another is on medical scholarship in Heidelberg, Germany; and one is studying dentistry at Howard University in Washington, D. C.

One is in engineering at Wayne University in Detroit and two are in engineering in Toronto. One is supervisor of roads in the Oberlin area in Jamaica; another is an agricultural instructor; several work in government offices; and several others have gone into the teaching profession. Our young friends are taking important places in the building of the new Jamaica.

Impression number seven concerns the increase in churches and membership over these last seven years. In 1950 the total membership of Disciples in Jamaica was about 3,100 in thirty-four churches; now there are more than forty preaching places with a membership of nearly 5,000. Much credit for this must go to former Jamaica missionary Robert Nelson, now Africa secretary for The United Christian Missionary Society, who laid the foundation for evangelism. Much credit also must go to young Jamaicans like Herbert Shirley (now executive secretary of the Jamaica Mission) whose enthusiasm and training have helped to spread Disciple influence in wider circles.

It was good to see the work in Portland Parish taking on new life, with a resident missionary family, the Evert Millards, living in that area. Heretofore old Pastor Tom Lawrence had been the only Disciple minister living in that section.

It was good, too, to see the house next to Duke Street Church in Kingston, which was once built as a parsonage for that church, now being used as a headquarters office. When we left the island, the "office" was in one corner of the missionary's house. Now it is in quarters of its own, combining a church library, treasurer's office and executive secretary's office.

If we might add an eighth impression it would be the thrill we got in seeing the strengthening of national leadership. The executive secretary is now a Jamaican; since 1947 the head of the high school has been a Jamaican; the all-island treasurer is a Jamaican; and most of the preaching is done by the men of that island.

Three positions are still held by Americans. John Horber, now on furlough, is head of Disciple seminary work, Freeman Redding is superintendent of building, and Evert Millard is in charge of rural reconstruction. Yet each of these constitute but one voice in the Central Committee, which is the governing body of the Jamaica work. As Jamaican leadership comes of age these tasks, too, will be taken over by Jamaicans.

It was a thrill to see the work, which was touch-and-go fourteen years ago and which was still just limping along when we left seven years ago, now beginning to stand upon its own feet and moving toward the more abundant life—bread, freedom and human dignity, not forgetting a deeper faith in God.

At the Tenayuca ranch are, left to right, Antonio Garcia, ministerial student; Miss Julia Ibarra of Remedios, who accompanied Miss Cestari on her trip to the rural areas; Miss Elvira Cestari; two children of the ranch; and Luisa Garcia, secretary of women's work.

—Photo by Wilson

Mexico "Touched My Heart"

Miss Elvira Cestari of Buenos Aires, Argentina, is spending six months in Mexico, having been persuaded to stop and help out there on her way home from her studies at Scarritt and Peabody Colleges in Nashville, Tennessee. She has helped put on institutes to train daily vacation Bible school teachers and has directed four schools in various parts of the Mexico Mission of Disciples of Christ.

The following is a part of her own report of what she found in Mexico:

"While I was still in the United States, I received a letter giving me my schedule of the different places I was to work. I read Tenayuca and San Antonio de Panuco, and I thought they would be towns. I never thought they would be 'ranchos.' I really did not know that most of our work in Mexico is rural.

"When people heard I was going to Tenayuca they were astonished. Some said they didn't know where it was. When I started to pack they said, 'Senorita, don't take this! Don't take that!' I wondered what sort of place it could be. Nevertheless, I felt the voice of God and without a word I set out. Julia Ibarra, a young Mexican girl, was to be my companion. With Miss Luisa Garcia, secretary of women's work in Mexico, we set out for Tenayuca.

We were very well received there by the family with whom we would stay. As soon as we could, we visited the church. I felt sad to see the condition of this house of God. No benches, no windows, no pulpit, and a mountain of concrete mixture for repairing the church piled in the middle. It looked like an abandoned place.

"I was feeling discouraged. Conditions were primitive. I had never lived in the country. I didn't want to tell them I couldn't eat the food which was red hot with chili. Worse yet, I found nothing with which to work at the church.

"I asked, 'How will we do this school with no materials to work with?' One of the other teachers answered, 'Senorita, didn't you know you should bring all the necessary materials?' I could only answer, 'Nobody told me anything. Why didn't someone tell me how it would be before I came?' She replied, 'If they had, would you have come?'

"When we started working with the children I was happy. We ran the school from five to seven in the afternoon. They had never had a daily vacation Bible school before and they liked it very much. After the first day the children would arrive before five, ready to sing.

We had to teach by rote, since most of them could not read. But how fast they learned and how they loved it! I've never seen children so ready to learn as the ones in Tenayuca.

"I will never forget one evening there. I was sitting with the family and I heard some children call my name. They were sitting in the church doorway and they began to sing as loudly as they could. I called them and they came. They begged me to come out and play with them. I explained that we couldn't play because it was already dark, but they said, 'We can play by lamp light!' I asked them to wait until the next day, but two cried out, 'Oh, Senorita, when you are playing with the children we two are bringing the animals down from the hills, and when we get here the school is all over.' Their words touched my heart and we played until ten o'clock.

". . . Everywhere I have gone in Mexico I have found needs and problems, but I have always found, too, a smile and a kind word, and people with love in their hearts and on their lips. Everywhere I've found people ready to work. I believe it is our job to give them an opportunity to learn. Being in Mexico and seeing the needs of these people and their great faith has been of real spiritual value to me."

Rough Journey in Surguja

By K. C. BURDETT

EDITORIAL NOTE: *Missionary work in In-a, as in all countries, must always be aching out to new frontiers. Because of e bad condition of rural roads, mission-es need efficient transportation units, eferably new army trucks or jeeps, if they e to carry on the evangelization of remote eas. Here Mr. Burdett, a British Baptist orking with Disciples of Christ at Surguja, ells the story of a recent trip in an old uck, the only transportation the mission s at present. At press time Capital for ngdom Building funds were available for part of the cost of a new jeep.*

IT was the winter season, that busiest part of the year when the pressing demands of missionary life pile up relentlessly and the shortness of the day is an nfailing source of exasperation. Among ese crowded duties it became imperative take a long journey in our old Dodge my truck.

Soon after leaving home the fun started. looked like battery contact trouble and managed to coax the truck for about fteen miles when it refused to stir anther inch. I had to leave it in the jungle or the night and walk.

The next day I collected twenty volunteers and pushed the Dodge home. After pending futile hours trying to repair the able from the self-starter to the battery, decided that we must have a new cable. Vith inadequate tools I spent a day under he truck struggling with the stubborn able and finally separated it. We had o send someone a return journey of one hundred and forty miles to buy a new cable. With the cable in place, I tried again and still the starter would not work.

The batteries were old and had lost their charge. We sent a man walking twenty miles carrying two heavy six-volt batteries to Bhandaria and I followed on a bicycle to another station where we have our battery charged. Finally the batteries were back again fully charged but still the truck would not start. The starter switch had worn out.

We collected a number of men and by pushing finally managed to start the truck. Incidentally, we could not use the starting crank for fear of causing a bad leak in the radiator! I then drove seventy miles into Daltonganj with my heart in my mouth wondering what I should do if the engine stopped! All this wasted well over a week of time which should have been occupied in a very different way.

AFTER renewing the starter switch I began my original journey. Driving through heavily timbered jungle, I applied the brake slowly to avoid a deep hole ahead and the Dodge gave a savage lurch. I avoided hitting a tree by inches! The steering had worn so badly that after this the journey became a nightmare until I reached a town where some of the slackness could be taken up.

With a little more confidence I set off on the next stage and traveled without incident until I began to descend a steep, gravel-covered hill at the bottom of which was a bridge over a dry river bed twenty feet below. There were, of course, no protecting railings at the side of the bridge. I applied the brakes as I neared the bridge and was horrified to feel the truck swerve madly to the left.

With a desperate wrench I forced the front wheels around and pulled the truck up on the edge of the bridge, having avoided a drop into the river bed below by a hair's breadth. On examination I discovered that the brake hoses had worn and the oil seal was leaking, thus interfering with the braking power of the truck.

I ENDED my journey without further excitement, but the monotony of too great a distance without incident was relieved by twice having to stop and pull the carburetor to pieces. The jets are badly worn and constantly give trouble. Our Dodge has long since reached a state of "trouble shooting" when the instruction book would say without hesitation, "Replace the whole contraption."

Two days later I was returning home when I noticed that the oil gauge was not working. Putting my head inside the hood I discovered that oil was pouring through a hole in the pipe. Returning slowly to a near-by gasoline station I spent several hours trying to plug the hole. No new oil pipe was available.

It was late at night before I again began the hazardous journey over indescribable roads, wondering in which part of the forest I should have to spend a cold, uncomfortable night. Then the gasoline supply gave trouble. Thinking it was a block in the pipe, I crawled under the truck and tried to clear it. There was no improvement; the gas pump had given out!

I COMPLETED that long, never-to-be-forgotten journey with a man on the front mudguard working frantically at the pump whenever the gasoline supply began to fail. Hanging on precariously with one hand as the truck lurched and heaved its way over a road whose surface resembled that of the Atlantic in a bad temper, he pumped heroically with the other hand and we arrived home in the early hours exhausted but thankful.

I tell this story, not to evoke sympathy for minor hardships and misfortunes, for this is part of the variety which adds spice to the life of the missionary. There is also much enjoyment to be had in memories of incidents which were far from amusing at the time of the experience.

Exasperation and frustration, however, lie in the fact that while there is so much vital pastoral teaching and practical work to be done over such a wide area in so short a time, so much opportunity is lost through having to rely on machinery which is worn out, and through lack of resources, cannot be replaced. We extend our lines as far as our equipment will allow, always gazing wistfully at vistas just beyond our reach.

Modern transportation makes it easier for missionaries to reach remote rural areas. Here children gather around Disciple missionary Kenneth Bonham and his jeep. He stands beside the temple at Amarkontak, a small village in the Pendra Road district of Madhya Pradesh (Central Provinces), India.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

A PROGRESS Assembly was held on campus Oct. 2 to hear the results so far in the sixtieth anniversary development program. Invited were those who have subscribed to the capital fund campaign which has been under way since October, 1957, and which has subscriptions now totaling more than $400,000. John D. Palmer of Wilson is chairman of the steering committee. Dr. Theodore A. Distler of Washington, D. C., executive director of the Association of American Colleges, will be the principal speaker.

The fall semester's enrollment is 1,098, an increase of 13.3 per cent over a year ago. It is also a new record enrollment for the college.

The college has added three more courses to its Evening College curriculum. All are in the area of business: intermediate accounting, office management, and principles of marketing. A total of 15 courses is being offered in the evening and on Saturday.

A Religious Life Seminar and Planning Conference at Millsaps College in Jackson, Miss., visited the campus on its itinerary to see first-hand how similar programs are operated on other campuses. Robert E. Bergmark, director of religious life at Millsaps, headed the 33-member group. Allan R. Sharp, chairman of the Department of Religion and Philosophy, headed the welcoming group for Atlantic Christian.

Chapman College
Orange, California

Mrs. Vivian Cheverton, widow of the late Cecil F. Cheverton who served at one time as president of the college, is now dean of women. She serves as assistant to Randall B. Cutlip, dean of students.

Quentin DeYoung, an alumnus and a former member of the administrative staff, will join the faculty in December as assistant professor of psychology and religion.

Christian College
Columbia, Missouri

Daniel Hoagland, instructor of mathematics, comes from Central College, Fayette, Mo. Before that he taught at the University of Missouri and at Trenton Junior College, Trenton, Mo. He holds the A.B., B.S. and A.M. degrees from the University of Missouri.

Sidney Larson, director of art, has been commissioned by the MFA Mutual Insurance Company to paint a mural in the dining room of its new building in Columbia. The mural will depict on 54 feet of canvas the social history of insurance. Mr. Larson holds the A.M. degree in Fine Arts from the University of Missouri.

Special events in the year's calendar include a lecture by Irving R. Levine, a Moscow correspondent, on Jan. 5, and the presentation on March 3 of John Mason Brown, lecturer and popular TV panelist.

Twenty-four states are represented in this year's student body, with 139 seniors and 221 juniors.

The College of the Bible
Lexington, Kentucky

Richard C. White, homiletics instructor, was granted the Ph.D. degree at the University of Kentucky. For the current year he has been named a research associate in the Speech Center at the University.

Lewis S. C. Smythe, professor of Christian community, returned this fall from a year's sabbatical leave in the Philippines. There he served as the consultant to the director of the University Community Development Program at Silliman University, Dumaguete City.

The College of the Bible luncheon at the International Convention Assembly was held Oct. 21 in St. Louis.

Enrollment for the fall quarter is 12.5 per cent higher than for the same quarter last year. With necessary increases in tuition rates, members of the faculty and the board of trustees see in this larger enrollment a vote of confidence in the new policy.

Culver-Stockton College
Canton, Missouri

In cooperation with the Board of Church Extension, the administration conducted a study of needed improvements for campus facilities. Improvements are to be made during the current school year as rapidly as possible. Working students did much of the renovation, painting and construction work during the summer. Five rooms were added to the chemistry department and to Martin Hall.

Maggi Alexander and Ron Frazier are co-chairmen for next year's Christian Life Conference at Culver-Stockton on March 8-11, 1959. John Brodmann is chairman of the faculty-student Religious Activities Committee which fosters this week of religious emphasis.

Russell Grow, professor of education and psychology, has been granted a year's leave of absence to become associated with the Christian Freedom Foundation in New York as assistant editor of the bi-monthly publication, *Christian Economics*.

A capsule-size publication *View* has been newly released this year for busy laymen and friends of the college. It includes specific news of the college and also champions the cause of the small church-related college in general.

Homecoming was celebrated Oct. 3 and 4. The theme was The Wild West.

The college choir under the direction of J. Leslie Pierce presented the choral music for the International Convention in St. Louis at its evening session on Oct. 18. A worship drama, "The Christian Vocation," was presented the same evening by students of the School of Religion of Butler University and the students of Culver-Stockton. The alumni banquet was held Oct. 22.

Hiram College
Hiram, Ohio

The addition of thirteen new faculty members makes a total of fifty-three on the faculty. Miss Maxine A. Vogely and Darrell F. Rishel have been named dean of women and dean of men, respectively. Miss Vogely is a graduate of the University of Cincinnati and of Cornell University. Mr. Rishel is a graduate of Pennsylvania State University.

Eugene Flaumenhaft comes as assistant professor of biology. Joseph M. Denham is assistant professor in chemistry, coming from Orange Community College, Middletown, N. Y. Abe C. Ravitz of Pennsylvania State University is associate professor of English. Edward Crosby, instructor in German, comes from Kent State University. Mrs. Genevieve Tishendorf, associate professor of home economics, also comes from Kent State University. Charles H. Aurand, assistant professor of music, was formerly commander and director of the Second Air Force Band.

Miss Myrtis Herndon, a former staff member at Northern Illinois State University, is instructor in physical education. Hoke L. Smith from Northwestern University is assistant professor of political science. Mrs. Janice E. Kaplan, who was formerly counseling psychologist at the University of Akron Psychological Services, is instructor in psychology. William K. Clark, assistant professor of speech, is from Purdue University, and Dr. Simon D. Messing of Paine College is assistant professor of sociology and anthropology.

Jarvis Christian College
Hawkins, Texas

The organization on September 12 of the Board of Directors climaxed the transition of the college from that of a mission institu

n to that of a senior college operating der the Board of Higher Education of sciples of Christ and the Board for Fun- mental Education.

Elected to executive office were chairman, H. Lacy, president of the Lacy Company, llas; vice chairman, Otho McKaig, ranch- and president of Otho Motors, Mineola; retary-treasurer, K. V. Lipscomb, execu- e, Foremost Dairies, Dallas.

Jarvis was operated from the time of its nding in 1912 to July 1, 1958, under the ard of trustees of The United Christian issionary Society. In 1927 a Texas Ad- sory Board was created to assist the United ciety with administration. In July 1958 interim committee was set up to func- on until a board of the college could be ganized. This board of trustees represents e United Society, Board of Fundamental lucation and the former Advisory Board, d now becomes the administrative body.

ynchburg College
ynchburg, Virginia

The Fine Arts Programs have been lanned by the Fine Arts and Lecture Com- ittee, Mrs. Madeline Ingram, chairman. uests to appear yet this year are Mendel eterson, curator and lecturer from Smith- onian Institution, Nov. 3; The Little Sing- rs of Paris, Nov. 19; Clifford Dowdey, lec- rer, Jan. 28; Gerson Yessin, pianist, larch 4; the Bernard Peiffer Trio, April ; and Suzanne Bloch, lutenist, April 9.

lidway Junior College
lidway, Kentucky

James Ferrel Jones of Pittsfield, Ill., has een appointed natural science teacher on full-time basis, thus strengthening the cademic program this year. Clifton C. Car- enter of West Liberty, Ky., had taught ormerly on a part-time basis.

Mrs. Eva G. King of Enid, Okla., has stablished a memorial in honor of two tepsisters, Mrs. Judith Taylor Thornsberry nd Mrs. Elizabeth Taylor Kinnie, who vere alumnae in 1909 and 1917. The me- norial is a gift of $1,000 for the building und for the new dormitory, Belle Wisdom Hall.

Northwest Christian College
Eugene, Oregon

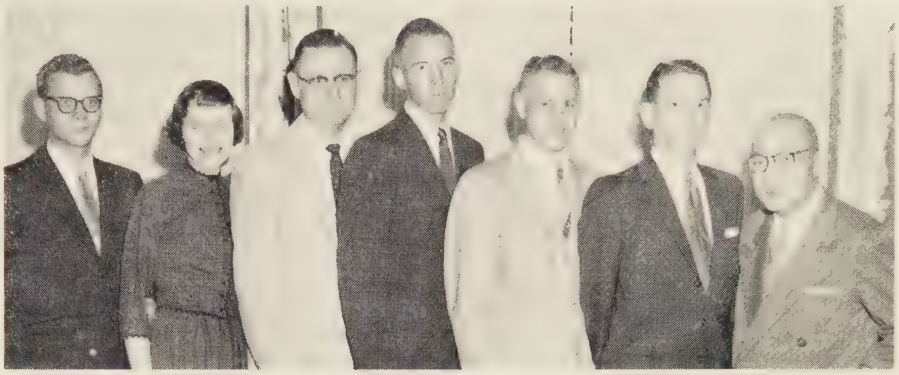
Seniors Leslie Peterson of Independence, Ore., and Richard Skooglund of Vancouver, Wash., were awarded the Alumni Scholar- hips for 1958-59. Both young men are tudying for the ministry.

Robert Gault, 1958 graduate, has accepted he position of librarian. He is taking work n library science at the University of Ore- gon.

Miss Bertha Lee Crounse of Seattle, Wash., has given a number of rare and aluable publications to the library. In- luded is a complete file of WORLD CALL.

The college has launched its One Thou- and Mile Advance Program, which means hat each of the 5,280,000 feet in this pro- ram represents ten cents of capital funds o be raised to enlarge the campus and to nish Burke Hall. This program is asking or $528,000 to help meet the growing de- nands for service by the college.

New Faculty Members at Lynchburg College



Left to right: Robert Hailey, assistant professor of speech and dramatics, returning from sabbatical leave. Mrs. Charlotte Stern, assistant professor of modern languages, also returning from sabbatical. Virgil Hinds, associate professor of religion. Thomas Tiller, instructor in physical and health education. Samuel Gamble, assistant professor of chemistry. Joseph Roberts, assistant professor of psychology. T. L. Shen, associate professor of economics. Others not pictured are Randolph Early, instructor in physics; George Bender, assistant professor of political science; James E. McKinney, assistant to the president, and Edward J. Brumfield, dean of students. These people were added to the staff in the fall of 1958.

Phillips University
Enid, Oklahoma

Clyde Smallwood, Norman, Okla., has joined the faculty to teach undergraduate philosophy. He holds the Master's degree from the University of Oklahoma and is working at the present time toward his Ph.D. degree. He attended Phillips University in 1952-53.

Work is progressing on the new unit of Earl Butts dormitory to accommodate 64 more men. The last unit is being added to Clay Hall to house more women. The kitchen and dining rooms are being remodeled in this final project.

Alumni are supporting the Living Endowment Program this year far beyond any previous year. The alumni's accepted goal of $40,000 a year is for the purpose of making faculty salaries comparable to salaries in like-sized institutions.

Christian Theological Seminary
(Formerly School of Religion)
Indianapolis, Indiana

Arthur D. Wenger was guest speaker for the opening convocation of the 1958-59 school year. Dean O. L. Shelton presided at the convocation chapel. Harlie L. Smith, president of the Board of Higher Education, gave the invocation. Ephraim D. Lowe, executive secretary of the Indiana Christian Missionary Association, read the scripture, and Gaines M. Cook, executive secretary of the International Convention, led in prayer.

Dr. Wenger has been president of Atlantic Christian College since 1956. Prior to this he was director of special promotions and director of religious activities at Texas Christian University.

Texas Christian University
Fort Worth, Texas

The oldest leader of a major university of the area in point of service, Dr. M. E. Sadler, began his eighteenth year this fall as president of T. C. U. The 86-year-old school celebrates the occasion with an all-time record enrollment and by putting four new major buildings into service. In 1941 there were eight major structures. Today there are 25.

Enrollment this year totals nearly 9,000. Full-time faculty has increased four-fold, with 44 new faculty members added this fall, many of them distinguished scholars in their fields.

Endowment stands at some $21,000,000. Curriculum and program have been extended in all areas. Plans are developing to offer doctoral degrees in several areas.

Paul L. Coulter from River View, Alabama, received a Rockefeller Theological Fellowship award this year. He will be studying at Yale Divinity School. This award represents a very substantial achievement, having been secured in a stiff nationwide competition. Out of the 187 Fellows so far awarded grants in the first four years of the program, four Disciples of Christ have received fellowships.

Transylvania College
Lexington, Kentucky

A $250,000 gift in memory of the late William M. Haupt of New York City and Versailles, Ky., arranged by Mrs. Haupt, will provide Transylvania College with a dramatic opening for a program to secure matching funds to erect a new Humanities building on the campus. The new structure, total cost of which is estimated at $500,000, will be named the William M. Haupt Humanities Building. Actual construction of the new building will start around 1961. This gift is the largest in the 178-year history of Transylvania.

The new structure will take the place of the one at the head of the circular drive off Broadway that at present houses music, art, psychology, religion and philosophy classrooms. This older building was erected in 1895 for the College of the Bible.

WORLD CALL NEWS ROOM

Campus Groups Name Officers

OFFICERS have been chosen by two groups which represent the program of Disciples of Christ on college and university campuses.

Robert T. Huber, minister to students in Boomington, Ind., has been named president of the Fellowship of Campus Ministry. Miss Rowenna Richards of Omaha, Nebr., has been chosen president of the Disciples Student Fellowship Ecclesia.

Other officers of the Fellowship of Campus Ministry, which includes Disciple workers with students, are Stacy E. Dolby, Jr., Norman, Okla., vice-president; Mrs. Minnie L. Ford, Fayetteville, Ark., secretary; and Newton Fowler, Jr., Lexington, Ky., treasurer.

The other DSF officers for 1958-59 are Miss Lois Mothershed, Little Rock, Ark., vice-president; Miss Rosemary Miller, Des Moines, Iowa, secretary; and David Hartley, Urbana, Ill., treasurer.

Services Held

Funeral services were held this past summer for two former missionaries of Disciples of Christ.

Miss Ina Elizabeth Smith, missionary in Mexico from 1920 to 1928, was killed in an automobile accident on Aug. 18. Burial was in Haviland, Kans. During her eight years in Mexico Miss Smith was in charge of Colegio Ingles in San Luis Potosí, where enrollment grew from under 100 to more than 300.

Guy W. Sarvis, missionary in China from 1911 to 1927, died on June 18 in an automobile accident near Freemont, Ohio. His wife was hospitalized. Son of a pioneering family in South Dakota, Mr. Sarvis earned his A.B. degree from Drake University, Des Moines, Iowa, in 1908 and his M.A. from the University of Chicago. He and his wife, the former Pearl Maud Taylor, were married in 1908, and in 1911 they went to China. Following notable service at the University of Nanking, Mr. Sarvis returned to serve on the faculties of Hiram (Ohio) College, Vanderbilt University and Ohio Wesleyan University.

Hilton U. Brown, a member and chairman of the board of trustees of Butler University for half a century, died in Indianapolis on Sept. 20.

Mr. Brown, 99 years old, was vice-president of Indianapolis Newspapers, Inc., publisher of *The Indianapolis News* and *The Star*. He was a leading newspaperman in the Midwest for more than seventy-five years.

A director emeritus of the Christian Board of Publication, Mr. Brown served actively on the board of directors of the publishing house of the Disciples from 1916 to 1953.

He was graduated from Butler in 1880 and received the M. A. degree in 1882. He holds an honorary Butler LL.D. degree.

Religious Education

Two changes in religious education personnel have been approved by the board of trustees of The United Christian Missionary Society.

Mrs. Annabelle Decker of Berkeley, Calif., has been appointed children's worker for the Christian Churches of northern California. She will serve until next August.

The retirement of Thomas Miller as secretary-director of the Northeastern Area churches and the succession of Chester A. Sillars of Schenectady, N. Y., to this position were recognized by the board. Mr. Sillars joined the staff in September, 1956, as associate secretary-director. Mr. Miller has completed twenty-eight years' service as secretary-director of the New York, New England and New Jersey area.

CYF Leaders

David J. Roomy of Logan, W. Va., newly-elected president of the International Christian Youth Fellowship Commission of Disciples, has been installed and is beginning a nine-month period of travel in behalf of the CYF. He will tour the states west of the Mississippi, appearing in local churches and participating in district and state CYF activities. Serving with Mr. Roomy in two other principal offices of the International CYF are William R. Daniels of Merced, Calif., associate president; and Miss Edna Lou Casten of Windsor, Col., secretary.

Missionary Register

Departing for the field:

All of the staff who have been studying in Brussels, Belgium, this year have now departed for their work in Congo. They are Mr. and Mrs. Lawrence Alland, Mr. and Mrs. Ronald Anderson, Mr. and Mrs. Don Angle, Mr. and Mrs. Richard Taylor, and Dr. and Mrs. Clifford Weare.

Ralph Tillery left on his return to Congo late in September, following successful medical treatment in Indianapolis.

Arriving from the field:

Miss Margaret Finney, home from Congo on furlough, has entered Ohio University for study.

Dr. and Mrs. T. J. Liggett are in the United States for a brief period of visitation among link churches. They attended the International Convention Assembly in St. Louis. Dr. Liggett is president of Union Seminary in Puerto Rico.

Pension Fund Trustee

J. F. Crowell has been elected a trustee of the Pension Fund of Disciples of Christ to fill the unexpired term of Henry L. Erlewine, who died in March.

A resident of Silver Springs, Md., Mr. Crowell is manager of the Fidelity Investment Company of Washington, D. C. He is a lawyer and was at one time with the U. S. Department of Justice. Long active in

(Continued on page 37)

United Society Trustees Visit Missions

TWO members of the board of trustees of The United Christian Missionary Society invested personal funds this past summer in visiting mission fields of Disciples of Christ.

Carl R. Brown of Lakewood, Ohio, participated in the East Asia Tour, conducted by the United Society in connection with the World Convention on Christian Education held in Tokyo. Mr. Brown visited Disciple and united work in Los Angeles and also in Japan, Okinawa and the Philippines.

Van Wyck Brinkerhoff, Jr., of San Antonio, Tex., went as a representative of the United Society to study expansion needs in the Belgian Congo.

Mr. Brown and Mr. Brinkerhoff stand by the cornerstone of the new wing of Missions Building. Cornerstone laying services were held on Sept. 9 during the regular meeting of the board of trustees.

—World Call Photo

Women and WORLD HIGHWAYS

Hawaiian Fellowship Is Active

By NELLIE MILDRED BREECE

EDITORIAL NOTE: *This article will be of special interest to groups engaged in the study of North American Neighbors. Mrs. George E. Breece and her husband are teachers in a Christian college in Honolulu. After retirement from public school teaching, two years were spent at Hazel Green Academy in Kentucky. She is a member of First Church, Honolulu, where she serves as deaconess and chairman of the world outreach department.*

Aloha!

WITH this word which means both *hello* and *goodbye*, we send you greetings from the Island of Oahu, Hawaii. Would that you might be one of our many visitors who stop at this "crossroads of the Pacific" to become acquainted with our people and enjoy a brief stay on our beautiful island.

Friendly is a word too mild to express the attitude of our church members. One comes here a *malihini* (newcomer) and right away feels that he is a *kamaaina* (one who has been in Hawaii a long time). A recent experience illustrates this well.

I went to the mainland in June to visit our son and family and friends. In Los Angeles I joined the East Asia Tour of The United Christian Missionary Society and came through Honolulu with a thirty-hour stop-over. There was a big welcome at the plane by our church folk and the customary putting on of *leis* and a kiss for each. The women had a big pot-luck dinner at the church with words of welcome and singing together. Although I had lived here not quite two years, I felt that I had been so missed that I was tempted to stay in Honolulu rather than go with the tour!

BEFORE I tell about the women of our church, I would like to give a picture of the Island of Oahu itself. It is only 40 miles long and 26 miles wide with an area of 604 square miles. It is one of the most important islands in the entire Pacific Ocean. Oahu's importance lies in the fact that it is the site of the city of Honolulu, the crossroads of sea and air.

The temperature of Honolulu where First Christian Church is located ranges from a cool 57 to a balmy 87 degrees. The weather is always delightful with its trade winds and "liquid sunshine." The water along the miles of beaches stays around 74 degrees the year 'round.

Missionaries and churches have historical significance in Hawaii. Kawaiahoa Congregational Church, built in 1841 as the Westminster Abbey of the Kingdom of Hawaii, is adjacent to the first mission building and oldest print shop west of the Rockies. This historic church is in constant use today by Hawaiian Congregationalists. Services are conducted each Sunday in Hawaiian and English. State funerals for all Hawaiian monarchs and the nobility have been held in this church since its erection. The first legislative sessions of the Kingdom of Hawaii were held in this church as were the ceremonies wherein Hawaii's kings took their oath of office.

THREE weeks after Queen Liliuokalani abandoned the monarchy and Hawaii became a Republic, the First Christian Church of Honolulu was organized—July 27, 1894. Eleven people gathered in the home of Mr. and Mrs. William Lewers Hopper that Sunday afternoon, invited T. D. Garvin to be their pastor, and began services the following Sunday in a building on King Street. The church today is composed of folk of every racial, social and religious background. Our membership is constantly shifting due to movement of military, customs and immigration personnel.

The service and consecration of our members are outstanding. For instance, *Mrs. Grace Bartlett* has been our organist for 42 years, coming a year after the present building was completed. Our custodians, *Mr. and Mrs. Tom Kono,* have lived in the church and given it loving care for 17 years.

THE women in the accompanying picture represent five different races and nationalities. *Mrs. Ida Norton Lucas* is Samoan. She is one of the oldest members of the church (62 years), and one of the most faithful to both Sunday school and church.

Mrs. James Bowman (Bessie Hopper) is the daughter of Mr. and Mrs. W. L. Hopper, mentioned above. Mrs. Bowman has been most active through the years since 1897, singing in the choir, serving as a member of the music committee, as a deaconess and as a trustee.

Mrs. David Aikala is Chinese, married to a Hawaiian. She comes early each Sunday to give a lovely orchid or hibiscus to each visitor and all deacons and elders. She brings her lovely flowers for special table decorations for dinners and other occasions. Katherine and David continue to render a real service in their love for Christ and his church.

Mrs. Gordon Cottington is a Canadian and married to another fine Canadian. She teaches in the Sunday school, is a deaconess and is also a teacher of retarded children in week-day school. Gordon is an elder and chairman of the membership department.

Jeannette Tonaki is Japanese. She is a graduate of Phillips University. At present she is teaching in the public schools in Honolulu and in the Sunday school, and sponsors and co-directs the Chi Rho youth.

WE have two Japanese students from the University of Hawaii directing our choir. Mrs. Hubert Reynolds of the Philippines is our Living Link, to whom many boxes of clothes are mailed each year by our women. We have *hanahauoli* (happy workers) groups in Honolulu, Pearl Harbor and across the *pali* (cliff) on the windward side of the island. Besides collecting and shipping boxes of clothing, they roll bandages, make aprons, sew for hospitals, etc.

We have a big church family picnic on the Fourth of July, Memorial Day and Labor Day. Considering our membership—less than 250—we average over 125 at each of these functions. We are responsible on certain fifth Sundays for worship, food and fellowship at the Armed Forces YMCA.

For the first time, this year we had a sacrificial luncheon during Easter Week and a Mother-Daughter banquet in May. We have a School of World Friendship for five weeks each year. Each Wednesday a group of our women meet for Bible study and prayer in the church.

WE are active in the Honolulu Council of Church Women. We cooperate with the Honolulu Council of Churches, The United Christian Missionary Society, the International and World Conventions of Christian Churches, and the World Council of Churches.

Our CWF goal for 1959 will be $566.50, which is quite good considering many of our military personnel come and go each year, always leaving gaps in our membership. We feel the Lord richly blesses, giving us such a wonderful opportunity to serve him in this lovely and strategic place.

Left to right: Jeannette Tonaki, Marian Cottington, Ida N. Lucas, Bessie Bowman, Katherine Aikala.

Echoes— *from Everywhere*

Church News Pierces China's Bamboo Curtain

OCCASIONALLY news of the mainland Chinese churches is received in the Western world. These reports, which come through devious routes, are often old and sketchy. Many are translations made from reports appearing in Chinese publications. But they do record the fact that Disciples of Christ in China are still active.

In the September 8 issue of *China Bulletin,* published by the far eastern office of the division of foreign missions of the National Council of Churches, is this report of the activities of Luther Shao, widely-known national pastor who was the executive field secretary of Disciple churches in China at the time missionaries left the mainland in 1951 and the Bamboo Curtain descended.

The report tells about a year-old happening in the village of Takuang, an industrial village near Nanking.

"In 1950 the Disciples church appointed Peter Shih as pastor there, and later a church was erected. In July, 1957, Executive Secretary Luther Shao and Pastor Li Chohwu visited Takuang and baptized fifty-four persons."

Paraguayans Caught In Inflation Strife

We are going through a period of tension and strife. Labor is on the march to demand a twenty-nine-per-cent increase in wages. The government has promised five per cent. The strike began last Monday and lasted twenty-four hours. Every Monday it will be renewed and twenty-four more hours will be added to the original twenty-four, until work will cease altogether.

The thing that is happening is that people see the attractive articles coming in from the States, but largely from Europe, and they want them. For the first time advertising is good and displays are beginning to be nicely arranged. Salaries are always too low, and the new system of free exchange has brought about inflation.

At the present time there is no hope of the government's giving more than a five-per-cent increase, but the humble person who is always hungry cannot understand that. Ray and I have talked to many officials and we are trying to explain everything to our people at Friendship Mission, but that is difficult.

—MRS. RAYMOND MILLS

Asunción, Paraguay

Congolese Women Thankful for School

Comments were made recently by some of the students in the Women's School at Coquilhatville, Belgian Congo. They were recorded by Mrs. Ben C. Hobgood, missionary of Disciples of Christ who has been conducting literacy courses for the women. One pupil, Anna-Marie Bomatsa, wrote:

"I thank God today. From my birth I did not know how to read books. I was like a blind man and deaf and lame. But now I see clearly; I hear with my ears and walk on my own feet.

"My beloved friends, my eyes are opened because of school. Also, now I can read books myself. Mama [Mrs. Hobgood] taught us a little American cooking last year and then she invited our husbands to a tea. They liked what we were doing very much.

"Friends, we learn many things about cooking and strengthening the body. We read the Bible to understand the love of the Lord Jesus and the love God gives us. I believe that if we remember these things we shall have peace in our homes and for our neighbors."

Ground-breaking Held in Jamaica

The ground-breaking and dedication of the site for the community hall and kindergarten and preparatory school at King's Gate Christian Church was held on Sunday, August 24, our first Sunday on the island.

Following the ground-breaking by representatives of the various Disciple groups, individual members of the congregation took part. The oldest member proudly said as he turned his spadeful of dirt: "This is *my* church. I am happy to break ground for the children of this community." The parent-teacher representative remarked: "Most people don't believe in dreams. My dreams have come true. I am happy to break ground."

We catch the vision of the Jamaican church in the words of the hymn sung at the dedication,

"Come forth, ye men of every race and nation,

"We are making God's new world for all the sons of men,

"Our hearts unite in daring expectation."

—MRS. J. D. MONTGOMERY

Kingston, Jamaica, W. I.

Hollon of Hazel Green Takes Post in New Haven

John Hollon, for a number of years a member of the staff at Hazel Green Academy, Hazel Green, Ky., has been secured as maintenance director for the New Haven (Conn.) Disciples House and Center. He will begin work in January. Parker Rossman is the director of the House.

Indian Workers Prepare for Greater Service

IT was the time of the recent Church Promotion Conference when church and evangelistic workers met in Takhatpur for a week of fellowship and devotion. Pastor G. Samuel and his helpers had worked hard to prepare for this, since there are no hotels where arrangements can be made.

On the appointed day some fifty men and women arrived by train, bus and bicycle and on foot. They were shown to their various rooms where they spread out their few belongings. Soon we were called for the first meal when we sat in a circle on the floor and ate with our fingers the curry and rice, properly spiced.

Several pastors and leaders were here to bring the spiritual food and the messages so needed by these workers. One evening a farewell was given to Mr. and Mrs. Herman Reynolds, missionaries who are soon to leave us after working many years with this group. All were happy they could be with us for part of the conference but not so happy to have to say "Goodbye!"

How lustily the delegates sang—especially when they were learning a new song! And what interesting discussions were held! All went back to their various homes and villages eager to do a better work for the Master.

—MISS ETHEL SHREVE

Takhatpur, M. P., India

Some of the workers attending the Church Promotion Conference in Takhatpur, India, are shown in the photo at the right. In the front row, seated, are two missionaries with The United Christian Missionary Society. At left is Mrs. H. M. Reynolds; at right is Miss Shreve.

—Photo by H. M. Reynolds

Missionary Worship Service

Theme: *Widen Your Hearts*

DECEMBER

There is no audience at a worship serv- All who attend are meant to be parti- nts." Worship Manual: CWF.

ere is no ready-to-use worship service. e are only the raw ingredients from ch you may create a worship service our own. You are to choose from among scriptures and hymns suggested; you to develop your own meditation on the rship theme. A pattern is suggested here.

ALL TO WORSHIP
HYMN OF PRAISE
PRAYER—May be spontaneous, or you may d it.
CRIPTURE READING
PECIAL MUSIC OR POEM
BRIEF MEDITATION ON THE WORSHIP EME—This should come from your own rt and experience.
CONSECRATION HYMN
OFFERING—This act of sharing is an act worship. Mention this fact.
PRAYER
CLOSING HYMN
BENEDICTION

The worship theme for December is Widen your hearts to feel concern for e weak."

Suggestions for the call to worship: Read alm 145:2, John 4:24, or Habakkuk 2:20.

Suggestions for hymns:
9—Come, We that Love the Lord
2—Thy Kingdom Come, O Lord
8—Christ for the World We Sing
1—We Bear the Strain of Earthly Care
7—O Jesus, Master, When Today
0—In Christ There Is No East or West

(The numbers given are from *Christian Worship: A Hymnal.*)

Suggestions for scripture reading: Romans 15:1-6; Luke 10:25-37; I Corinthians 12:4-14.

Interpretation of Theme

Here are some ideas you may want to use in developing a brief meditation on widening your hearts to feel concern for those who are weak, "that together you may with one voice glorify the God and Father of our Lord Jesus Christ."

Some of us are stronger than others, although weakness overcomes all of us at times. Those who are stronger owe it to those who are weak to support and strengthen them—not in a spirit of superiority but in a spirit of Christian concern; not in an attempt to carry the full burden of the other, but just enough support to enable the other to carry his own burden.

In Christian concern the relative strength or weakness of individuals is less important than the goal of achieving a fellowship with each other and a fellowship of each with God in Christ Jesus.

You may want to use as an example the way in which a parent helps a child to walk alone. The helping hand is there if it is needed; it is strong, steady, reassuring. But when the child is able to stand alone the hand is withdrawn.

Or you may want to illustrate by showing that the good teacher does not do a thing *for* the student. He stands by to direct the student's movements, to support if necessary, but the finished product is actually the work of the student's own hands.

How to Relate This Theme to the Study

Some of the churches in the North American neighborhood are stronger than others. Numerically, the "neighborhood" churches are weaker than those in America. As far as program and financial support are concerned, they are weaker. In evangelistic zeal, and in the courage of newfound faith, many of them are stronger.

Because the American churches have widened their hearts to include concern for the weak, they are helping other churches of the neighborhood to the end that together the churches of the United States and Canada, of Mexico, Alaska, Hawaii, and the Caribbean islands "may with one voice glorify the God and Father of our Lord Jesus Christ."

—MARILYNNE HILL

In Memoriam

Mrs. Joseph A. Serena, July 16, Lexington, Ky. As Virginia Hearne, she served for several years as CWBM secretary of Missouri. Survived by her husband, a former president of Keuka Park, William Woods, S.E. Nevada State, and Bethany College.

Mrs. Frances Moody, Aug. 15, Troy, N. Y. Widow of the Rev. Leslie M. Moody. Life member of CWBM and member of Eagle Mills missionary society until her death. She loved the church and was interested in all God's work. Age 92.

Mrs. H. K. Bourne, July 26, New Castle, Ky. President of the missionary society and faithful and devoted to the church. She taught in the Sunday school since she was 16 years of age. Active in state civic work.

Richard L. Williams, Aug. 24, El Paso, Tex. Born in Australia and graduated from Glen Iris College of the Bible, Victoria, Australia. In America he attended Butler University. He served several churches in both countries. Though his active ministry in El Paso was brief, he made a host of friends of all faiths.

Mrs. Milton Roberts, Aug. 7, Gooding, Ida. Faithful worker and beloved Christian friend for many years of First Christian Church. Missionary work was especially close to her heart. Friends united in sending memorial gift of money to The United Christian Missionary Society.

Mrs. W. J. Ohlinger, Aug. 25, Gooding, Ida. Faithful and devoted member of First Christian Church since 1919 and active in all church work as long as health permitted. A real witness to Christian faith and living. Memorial gift was sent to Northwestern Christian Home at Beaverton, Ore.

John B. Cobb, Aug. 26, Nashville, Tenn. Active in fraternal and civic affairs. Member of the Seventeenth Street Christian Church before transferring to the Madison Church.

News Room

(Continued from page 34)

urch affairs, he is treasurer of the Capital rea Council of Christian Churches and the Washington chapter of the American ble Society. He holds several other posi- ons among Disciples of Christ.

ook for Laymen

Mark Rutherford, assistant executive sec- tary of the department of men's work of e United Society, is the author of a new ok, *The Christian Layman and His hurch,* which has been published by the ethany Press in St. Louis.

eave Staff

After two years as director of men's work d evangelism for southern California, hn C. Hedwell has resigned to accept a storate in Monrovia, Calif.

Mr. and Mrs. Keith B. Salmonson, mis- onaries in India since 1950, have resigned om their work with the United Society d have moved to a farm near Junction City, Ore. Mr. Salmonson was in charge of rural extension work near Fosterpur, India.

Medical Furlough

Mr. and Mrs. Richard Carlson are in the United States for a medical furlough from their work in Thailand. A series of operations is being performed on the Carlson baby, Bruce, who has a condition known as Herschsprung's Disease.

CWF Secretary

Mrs. Ruth Skinner Curry of North Syracuse, N. Y., has been elected by the Northeastern Area Christian Women's Fellowship as part-time area secretary. This area was formed by the New York-New Jersey and the New England churches in May.

Home Missions

Miss Twila Jean Aranda has begun work as a nursery school teacher at All Peoples Church and Community Center, Los Angeles. A native of Fairbury, Nebr., she is a graduate of Phillips University, Enid, Okla.

For Adult Mission Study

Our Neighbor, Canada

DECEMBER

Theme

North American Neighbors

STUDY DIRECTOR: You are planning now for your final program on "Christian Concerns of North American Neighbors," and probably expect to center your attention this time on Canada. In your program packet, *Concerns of the Neighborhood,* the program on Canada is called "Our Next-Door Neighbor, Canada." This listing of resource material is included for your convenience. The books are probably in your church library.

Concerns of a Continent, by James Hoffman, Chapter 3 deals with Canada.

The Shadows They Cast, by Janette Harrington. Chapter 8, "Who Goes A'Traveling," is a story of Canada.

A Playette Quartet, short dramatizations for group meetings. "New Horizons for Rolling Prairie," by Audrey McKim, is about Canada.

Disciples of Christ in Canada Since 1830, by Reuben Butchardt, is a valuable historical resource if it is available to you, but it is out of print.

This issue of WORLD CALL carries a major article on Canada. Be sure to refer to it.

Canada Quiz

Mrs. H. J. Simpson, wife of the minister of the Hillcrest Church of Christ in Toronto, Ontario, has written this quiz for use in connection with your study of Canada.

1. By what names are Disciple churches known in Canada?
2. Through what channel is the cooperative work of the Churches of Christ done in Canada?
3. Are there Disciple churches in every province of Canada?
4. Are there more churches in urban areas than in rural or small town areas?
5. Are Disciple churches active in interdenominational work in Canada?

Answers to Quiz Questions:

1. "Church of Christ" or "Christian Church."
2. Through the All-Canada Committee of Churches of Christ (Disciples), which reports to the International Convention and is a member of the brotherhood's Unified Promotion.
3. No, there are no Disciple churches in Newfoundland and Quebec.
4. No, although most sizeable Canadian cities (except Montreal) have a Disciple church, the greater majority of the congregations are found in small towns or rural areas.
5. Yes, most local churches cooperate with other denominations in their own communities, and the All-Canada Committee is an active participant in all phases of the work of the Canadian Council of Churches.

Concerns of the Church in Canada

The church wherever it exists has been commissioned to preach and to teach the gospel. The churches of Canada, therefore, have the same challenge as churches anywhere. However, because of existing geographical conditions, there are certain unique factors which challenge Canadian Disciples.

Fellowship Is a Concern

With only about eighty churches spread across some 4,400 miles from Halifax to Vancouver, fellowship between churches becomes difficult. The All-Canada Conventions and Planning Conferences (held biennially on alternate years) become gatherings of real inspiration and fellowship between easterners and westerners. Disciples in Canada are challenged to afford themselves of these opportunities and to have interchange of ideas. *The Canadian Disciple* is challenged to become a means for exchange of news between churches widely separated by distance and to provide inspiration through the written word.

Because a number of churches are many miles from another Disciple church, these "isolated" churches are challenged to make a strong Disciple witness within a large area.

Although Disciples are definitely in a minority in church population, they have unique opportunities of witnessing to the plea of Christian unity by being active in local Councils of Churches and community and area interdenominational enterprises.

Christian Education Is a Concern

While Disciples in Canada have been, on the whole, strong in preaching the gospel, they have been weak in teaching the gospel. Sunday schools are not as popular in Canada among any churches as they are in the United States. A stronger educational program is needed in most congregations.

Opportunities for full-time Christian education workers in Canadian Disciple churches will probably be limited for many years to come, but opportunities for lay workers in local and area endeavors are unlimited. These lay workers are responding now to training offered by both Disciple and interdenominational educational institutes and workshops.

At the 1958 Planning Conference, the All-Canada Committee was challenged to find financial means for the support of a director of Christian education for all of Canada. The future of Canadian Disciple churches will depend in many cases on the development of a strong educational program for both children and young people.

Churches in small towns, where most of the activities of the community may center around the church, have unusual opportunities to serve their young people and children with creative educational and recreational programs.

Recruitment Is a Concern

Churches of Christ in Canada need to develop a program for the recruitment and training of ministers and missionaries. Canada is no different from the United States in its need for ministers. There simply are not enough ministers to provide adequate leadership for every church.

Many Canadian-born ministers have gone to more lucrative and responsive fields in the United States. This is a challenge to Canadian churches to raise the salaries of their ministers, to be sensitive to the preaching and teaching programs proposed by their ministers, and to be willing to try new ways of proclaiming the gospel.

A number of American-born ministers have responded to the challenge of work in rural areas and in new churches, and they are giving faithful, devoted and sacrificial service. The fields of opportunity are truly white unto the harvest and the rewards for service well rendered are many.

Because Canadians now are more acceptable than Americans in certain mission fields, young people of Canada are challenged to give their lives to missionary service now. In proportion to church membership, Disciples in Canada have sent out a large number of missionaries through the years and it is to be hoped that Canadian youth will continue to answer this call.

Buildings Are a Concern

Disciples of Christ in Canada over the past several years have built a number of new churches. New Disciple churches in Canada have a smaller rate of growth than those in the United States, and it sometimes takes a number of years for these churches to become self-supporting. The consecration given in money and service by members of these new churches is in most instances astounding. Older and well-established churches are challenged not only to give these new churches money, but to give them moral support in the promotion of strong membership development and cultivation programs. New churches in attractive buildings need to be built, but they also need strong leadership in their ministry and among their lay workers.

Disciples in Canada have many other opportunities to serve in local situations, but they must always keep themselves alert and sensitive to ways of witnessing to the plea of the early Disciple pioneers for Christian unity. Present conversations with the United Church of Canada and other Christian groups offer possibilities for this witness, although it may be many years before any actual union is achieved.

—MRS. H. J. SIMPSON

Youth and Missions

ternational Christian Youth Commission and "Books Are Bridges"

hen the International CYF Commission at Fulton, Missouri, in August, one k group gave its attention to the youth ing program, "Books Are Bridges." nbers considered at some length the e of good reading for senior high young ple. They asked and answered the ques- : "Why bother to read at all?" The th arrived at this statement.

eading . . .

Helps us appreciate people and under- d their environment, customs and faiths.

Bridges the distance between individ- s, nationalities and races, thereby ena- g them to share companionship and a ng concern with one another.

Not only reveals our own needs, but ps us to recognize and meet the needs others.

Helps us to witness and to serve our owmen more effectively.

The group went on to discuss qualities t make up a good book. Members con- sed the chief thoughts from the many as presented into these seven points.

A good book should . . .

Appeal to young people and be read- e.

Provide entertainment on a Christian el.

Stimulate thinking.

Give guidance in choosing vocations.

- Present a realistic, true-to-life picture, within the area of the book's concern.
- Help young people arrive at Christian moral and spiritual values.
- Widen the scope of a young person's Christian thinking, concern and activity.

Youth Will Help Choose Books

The work group chose a panel of twenty-nine reviewers, representing twenty-four states and Canada, to read books and help choose those for the 1959-60 reading list. During the year each will read books which have been suggested for next year's list and will judge whether each has the qualities required in a good book. He will give an opinion as to whether it should or should not be included on the list.

The picture below introduces you to the reviewers. Four were unable to meet for the picture. They are Lou Casten, Lane Hill, Wesley Mullins, and Susie Summers. Appearing in the picture are:

First row: left to right: Jim Powell, Brenda Hill, Ron Logan, Reed Daugherity;

Second row: Pat Hines, Joyce Callison, Jayme Sue Thomas, Maggie Kinard, Ginny Erwin, Judy Craig, Chris Dietz;

Third row: Eddie Sivis, Alice Smith, Kathy Neill, Leitha Aherin, Cynthia Timbrook, Laura Drake, Gene Briggs;

Fourth row: Hugh McCully, Bob Worley, Martha Garrett, Roy Baysden, Rosemary Bobo, Sharon Hildebrand, Mary Jo Cumiskey.

From Our Scrapbook on "Christian Concerns"

"Since there's such a 'musical chairs' atmosphere about this great neighborhood, those who live in it are coming into contact with one another very frequently. As they do they are discovering that they share concerns about home, friends, vocations, faith, and the future.

"The map shows where the neighbors live. But a neighborhood is more than a geographical area. A neighborhood is people—people working, studying, playing, and worshiping."—*WHAT*, by SARAH S. PARROTT*

"No matter where you live, you will quickly discover that teen-agers everywhere have needs and desires that are amazingly alike. They have problems, too.

"I had fun writing these stories that are based on events that really happened. I hope you have as much fun reading *Always an Answer* and being a friend to some North American neighbors."*

—ALICE HUDSON LEWIS

"Nowhere in America can one visit so many different religions in the span of a single tour as in Hawaii. In Honolulu alone within a radius of less than four miles, one can visit a Hawaiian *heiau* (altar), a Confucianist or a Taoist temple, a Shinto shrine, a Buddhist *kyokai* (church), a Jewish synagogue, a Mormon tabernacle, a Roman Catholic or a Protestant Episcopal cathedral, a Korean Christian church founded by Syngman Rhee when he was a Methodist minister in Hawaii, and other Protestant Christian churches of over thirty denominations. In addition there are new hybrid religions that defy classification."*

—From *Concerns of a Continent*, edited by James W. Hoffman

*Used by permission of Friendship Press.

ese CYF Commission youth will help make the BOOKS ARE BRIDGES reading list for 1959-1960. Photo by M. Smoot

THE FAMILY WORSHIPS TOGETHER

By Catherine Herzel

Unusual book of daily devotions told in story form for families with children 10 and under. Meditations include a daily Bible reading, Scripture reference and a prayer.

$1.75 at all book stores

MUHLENBERG PRESS
Philadelphia

Book Chat

(Continued from page 24)

RALPH W. Sockman develops much the same theme in his popularly written volume. *Man's First Love*, a treatise on the first commandment and other teachings on the gospel of love. Dr. Sockman's thesis is that love is not so much a solace as it is a force, and in support of his argument he elaborates on the great commandment, the thirteenth chapter of First Corinthians, and the passage from Jesus on loving one's enemies. It is a wholesome and fruitful book marred somewhat by its scissors-and paste method. There are too many refer ences and too much evidence of a good filing system.

THE book *Rembrandt and the Gospel* is surprising in several ways. First, the author is surprising. W. A. Visser 't Hooft is known to Americans through his books on the ecumenical movement and theology. He is general secretary of the World Council of Churches. But he is also a cultivated Hollander, and the people of the Netherlands are justly proud of the Rembrandt tradition. The principal square in Amsterdam is named for Rembrandt, and in the Netherlands his name is in the line of historical distinction such as we in America give to soldiers or statesmen. The main theme of this book is that Rembrandt, the artist, centers the theme of his paintings and sketches in the Bible rather than in the ecclesiastical church system as did the Florentine artists. The chapter themes indicate Rembrandt's treatment of the Christ, the Virgin Mary, Christmas, and the church. The humanity of the artist and his sense of the primitive society in which Jesus lived are evident in his most mature work. There are thirty-two plates of Rembrandt sketches and drawings.

Books Mentioned in Book Chat

EUCHARIST AND SACRIFICE, by Gustaf Aulen. Philadelphia. Muhlenberg Press. 212 pp. Price, $3.50.

RELIGION AS CREATIVE INSECURITY, by Peter A. Bertocci. New York. Association Press. 128 pp. Price, $2.50.

MAN'S FIRST LOVE, by Ralph W. Sockman. Garden City, N. Y. Doubleday & Company. 211 pp. Price, $2.95.

REMBRANDT AND THE GOSPEL, by W. A. Visser 't Hooft. Philadelphia. The Westminster Press. 192 pp. Price, $4.50.

Know Your Faith

Abingdon Press is publishing a series of small volumes of fewer than a hundred pages each, well bound and printed, and selling for $1.25 each. The books are part of the *Know Your Faith Series*. These attractive books are certain to have a wide circulation. The first is *I Believe*, by Methodist Bishop Gerald Kennedy. It is a brief and popular statement of the great ideas of Christian faith. Three more of the series have been published—*I Believe in God* by Bishop Costen J. Harrell; *I Believe in the Bible*, by Joseph R. Sizoo; and *I Believe in the Holy Spirit*, by Ernest F. Scott. Others projected for early publication are *I Believe in Jesus Christ; I Believe in Immortality; I Believe in the Church;* and *I Believe in Man*.

While these books deal in basic theology the texts are written in simple terms and constitute a valuable addition to our Christian literature.

C. F. I.

THE NEW TESTAMENT IN MODERN ENGLISH. Translated by J. B. Phillips. New York. The MacMillan Co. Price, $6.00.

The British scholar and clergyman, J. B. Phillips, started on his New Testament translations when he discovered a young group to whom he had been reading p

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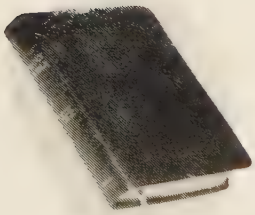

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of the letters of Paul from the King version missed the meaning of the al writings. He began putting the let into more understandable language for These translations grew, included portions of the New Testament, and printed in four books. Now comes omplete translation in a single vol Though similar translations have ap d, this is one of the best and most ling. Readers who turn to Moffat and speed for illumination will find Phil translation different and especially ght provoking

EAMS OF HEALING, compiled by Lester iles. New York Revell. Price. $2.50 hospital chaplain has here brought to [illegible] meditations by well n Christian. Simply written, they from [illegible] Chappell, Eugene C James A. Crain and others

Book of the Month

WELVE BASKETS FULL, by Margaret T legarth. New York. Harper and Broth Price. $3.00

he Commission on the Promotion of stian Literature recommends this book Disciples of Christ for November read

reviewing the book for the Commis Mrs. James Christensen of San An , Texas, says:

Taking as her theme the Gospel story the loaves and fishes, the author has nd enough stewardship stories from rywhere' to fill *Twelve Baskets Fu* m Beulah of Bantu-land . . . to saints everyday people, the author weaves wardship stories with skill and imagina n.

Not only ministers and speakers will nt to read this stimulating book, but ance chairmen, program leaders, teach and you, yourself, will want to read The author has a unique way of taking mall idea or sentence of scripture and aving and molding it into a big idea t will be an inspiration to the reader brings a freshness and pertinence to wardship and writes with a warmth and derstanding of man's problems and de

Publications Received

IFE OF EVELYN UNDERHILL, by Margaret Crop New York. Harper & Brothers. $3.7

ERMONS ON GENESIS, by Harold A. Bo k. Harper & Brothers. $3.7

HE RESTORATION OF MEANING TO CONTEMPORARY E, by Paul Elmen. New York. Double $3.

PARENT'S GUIDE TO CHILDREN'S READING, by ecy Larrick. For parents and teachers of boy girls under thirteen. Sponsored by the al Book Committee, Inc. New York. Double & Co. Hardcover, $2.95; paper, 35 cent

REAMS OF HEALING, compiled by Lester R . A book of comfort ning H. Revell Co. $2

REECRACKER CHRISTIANS, by George K. Bower nons for children. Philadelphia. Muhlenberg s. $1.25

UCHARIST AND SACRIFICE, by Gustaf adelphia. Muhlenberg Press.

RBAN CHURCH PLANNING, by Walter Kloetzl

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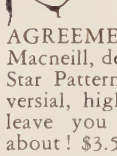
the GENTILE



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MUHLENBERG PRESS

PHILADELPHIA 29, PA.

and Arthur Hillman. Philadelphia. Muhlenberg Press. $2.50.

HANDS, HANDS, HANDS, by Harriet Van Meter. Richmond, Va. John Knox Press. $1.75.

STORIES OF CHRISTMAS CAROLS, by Ernest K. Emurian. Boston. W. A. Wilde Co. $2.00.

THIS WAY TO HAPPINESS, by Clyde M. Narramore. Grand Rapids. Zondervan Publishing House. Cloth, $2.95; paper, $1.95.

MY 3 YEARS INSIDE RUSSIA, by Comrade X as told to Ken Anderson. Grand Rapids. Zondervan Publishing House. $2.00.

HOW TO TELL YOUR CHILDREN ABOUT SEX, by Clyde M. Narramore. Grand Rapids. Zondervan Publishing House. Cloth, $2.00; paper, $1.50.

HOBBY FUN, by Eleanor Doan. Grand Rapids. Zondervan Publishing House. Paper, $1.00.

GOD AND THE SOVIETS, by Marcus Bach. New York. Thomas Y. Crowell Co. Price, $4.00.

NORMAN VINCENT PEALE, MINISTER TO MILLIONS, by Arthur Gordon. New York. Prentice-Hall. Price, $4.95.

CREEDS IN COMPETITION, by Leo Pfeffer. New York. Harper & Brothers. Price, $3.00.

Audio-Visual Suggestions

GOD'S CHRISTMAS GIFT is a new film produced by Family Films, Inc., for use with children 8 to 12 years old and with family groups. Eight-year-old Sandy Adams seeks to find the answer to a question which her church school teacher has put to the class. She seeks to discover what is the great gift of Christmas. As Sandy joins with her mother and father in getting ready for the Christmas season she learns what this gift is. 16 mm sound; 15 min.; rental —B&W, $7.50; color, $12.00.

Above is a scene from the new Family Films production, *God's Christmas Gift*.

CHRSTMAS IN MEXICO. Appropriate to the Christmas season and in keeping with the missionary study on "Christian Concerns of North American Neighbors" is the sound filmstrip *Christmas in Mexico*. This filmstrip shows how Christmas is celebrated in Mexico and describes the colorful customs and conditions that are peculiar to that country. Pictures were taken in and around Mexico City. This filmstrip was produced by the Society for Visual Education, Inc., and is one of a series which includes *Christmas in England, Christmas in Norway* and *Christmas in Germany*. 12½ min. (other titles vary somewhat in length); color; rental, $2.50 (each title). Rentals available from UCMS and CBP. Sale only from CBP, $9.00. Sale price of set, $27.50.

(Available from Audio-Visual Services The United Christian Missionary Society 222 South Downey Avenue, Indianapolis 7 Indiana, and the Christian Board of Publication, P. O. Box 179, St. Louis 3, Missouri).

EXISTENCE UNDER GOD

Albert Edward Day

An intriguing discussion of a mysticism that is both intellectually respectable and decisively Christian. After affirming that a conscious meeting with God can be experienced by every person, Dr. Day discusses the spiritual disciplines essential to such an experience. This book will appeal particularly to those persons seeking a union of intellectual integrity and spiritual vitality. **$2.50**

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40 dramatic monologues in which women of the Bible come to life again in a new and compelling way. Brief, timely, and realistic, each sketch vividly portrays the elemental emotions of a woman in the Bible—a person who faced situations similar to those some women face today. This interesting book is ideal for group presentations or for different personal reading matter. **$2**

Both books published November 10.

Order from your bookstore

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Healing Ministry

Opportunity at Pendra Road

By ANNA BENDER*

WHILE on my rounds in the men's wards at Penda Road Sanatorium one morning recently, I noticed that most of the men were making garlands and bouquets. Many varieties and colors of flowers and some green leaves went into these garlands. Roses, jasmine, oleander, crepe myrtle, bougainvillea, zinnias, lotus, marigolds and just about every other kind of blossom available were used in as many different combinations as there were men preparing garlands. Then, just for added fun, one patient had obtained a cucumber to attach as a pendant to his garland!

The occasion for all this merriment and activity? They wanted to give a gay send-

*Miss Bender is a missionary in India with The United Christian Missionary Society.

A THANKSGIVING MESSAGE

Holy Bible

II CORINTHIANS IX

1. For as touching the ministering to the saints . . .

6. This I say, he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

11. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12. For the administration of this service not only supplieth the want of the saints, but aboundeth also through many thanksgivings unto God.

NOTE: This same "ministry to the saints" continues today through your remembrance in gifts for Ministerial Relief and Supplemental Gift Pensions.

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New Churches, April-June

(EDITORIAL NOTE: *This is the second in a series of quarterly reports on the organization of new congregations of Disciples of Christ in the United States and Canada. The information is prepared through the offices of the Board of Church Extension.*)

ALABAMA—
WESTERN HILLS CHRISTIAN CHURCH, MOBILE.

ARIZONA—
BETHANY CHRISTIAN CHURCH, YUMA.

CALIFORNIA (Southern)—
DOWNEY CHRISTIAN CHURCH, DOWNEY. Eighteen families have attended services more than once and have expressed the desire to become a part of this new church. Lewis Eloe is the minister.

FLORIDA—
PALM LAKE CHRISTIAN CHURCH, ST. PETERSBURG. Sponsored by Mirror Lake Church, which commissioned 91 of its members to the new congregation. First services held on May 18. Present membership, 105.

RIO VISTA CHRISTIAN CHURCH, DAYTONA BEACH. Held first service on May 25. Glenn Murdock, interim minister. Meeting temporarily in Holly Hill City Hall. Sponsored by First Church. Has approximately fifty members.

CENTRAL CHRISTIAN CHURCH, WINTER PARK. Held first church service on June 8 in Park Avenue Elementary School. William S. Noble, interim minister. Sponsored by Central Church in Orlando. Approximately seventy members.

KANSAS—
CRESTVIEW CHRISTIAN CHURCH, MANHATTAN.

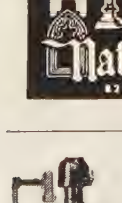
MISSOURI—
FLORISSANT VALLEY CHRISTIAN CHURCH, ST. LOUIS. The church was constituted on April 13 with 45 members, two of them young husbands who came by confession of faith. Congregation began holding regular services on next Sunday in clubhouse building. Plans made for full-time minister in early fall. Church sponsored by Disciples Council of Greater St. Louis.

NORTHEASTERN AREA—
WURLITZER PARK CHRISTIAN CHURCH, NORTH TONAWANDA, NEW YORK. Sponsored by western district and the Area Society. Rutherford Shumaker, a June graduate of Yale Divinity School, began his pastorate July 15. Charter service held May 25 with sixteen members signing roll.

TENNESSEE—
NORTHSIDE CHRISTIAN CHURCH, FOUNTAIN CITY.

TEXAS—
PECAN SPRING CHRISTIAN CHURCH, AUSTIN. This congregation was sponsored by the Joint Board of Christian Churches of Austin.

WASHINGTON—
ENGLEWOOD CHRISTIAN CHURCH, YAKIMA. Sponsored by First Church, it was commissioned on June 29 with 351 charter members. First service was in March.



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off to two fellow patients, young men who were soon to leave the sanatorium. One had been here about eighteen months, and the other just under two years. To be allowed to go home and to rejoin or resume limited duties as railway employees was a great event for them. As each of these two went through the wards to bid farewell to those remaining, he was presented with a garland or a bouquet by almost every patient. Each had quite a collection by the time he made the rounds among all the 114 men in this section! We have 210 patients in all in the sanatorium now.

Seek Break in Monotony

Next to being allowed to go home, our patients look forward to having something to break the monotony of their stay here. This is where Mrs. Miriam Terry does so much for them. How pleased they are to see her, whether she brings reading materials, games, pictures, or patterns for handwork, or just stops for a friendly chat, some reassuring words, or prayer with and for them.

Some of the women patients are greatly benefited by their English or Hindi classes with Mrs. Terry. Her interest in and concern for them, especially for those who are very ill or have difficult problems, makes her service here of inestimable value. Each one needs so much more than just tre ment for her physical ills. It is a ph of our work which should be further veloped.

The possibilities for greater developm of our work are many. A large donati came recently from the Central Governm of India as a part of its efforts to co with the tuberculosis problem. Organi tions and agencies representing Indian ra ways, mines, police and post, and telegra departments continue to have reserved be for the care and treatment of their e ployees who require such help. Many the men patients coming to us now poor, uneducated laborers, some of th quite illiterate. They are compelled come or else lose their jobs.

Problems Have Increased

The present problems of education a discipline are far greater and differe from those of earlier days when it w the wealthier class who came. We ne much patience, wisdom and understandi concern to be able to help them make s isfactory adjustments to their life a treatment here. We covet your pray that we may be true witnesses for Chr in every phase of our service and heali ministry for his needy ones.

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Mr. Bailes

Mr. Harrell

Mr. Everton

Mr. Hardin

Five Churches Adopt Home Plan

MINISTERS from five churches—in Texas, California and Illinois—join in this issue in expressing satisfaction over recent decisions of their churches to adopt the *Every Home Plan* by which they send WORLD CALL into the homes of all contributing members.

Ned Gillum, minister of First Christian Church, PONTIAC, ILLINOIS, thinks WORLD CALL "will help remedy the strong drive every church has toward parochialism."

Mr. Gillum says, "In an age where the Christian faith, as expressed in the life of the visible church, is on trial as never before, the church member needs a clear concept of the church as mission. WORLD CALL seems fitted to help meet this need."

Robert L. Harrell was pastor of the Palo Verde Avenue Christian Church of LONG BEACH, CALIFORNIA, when the church adopted the *Every Home Plan*. Harry Hill is interim pastor. Writing now from Reno, Nevada, Mr. Harrell says he hopes WORLD CALL coming to the homes of the three-year-old Long Beach church "is going to promote both the knowledge and spirit of our people, and further kindle among them a high spirit of mission for our cooperative causes."

"A Growing Pride"

From First Christian Church, HEMET, CALIFORNIA, *A. J. Bailes*, the minister, says he believes that through WORLD CALL members of the church will "have a growing pride as they learn more about the program we Disciples are attempting to promote throughout the world."

Mr. Bailes says that much credit for adopting the plan is due Mrs. Tanner Boyer, the World Call secretary. He thinks "the *Every Home Plan* is one of the most effective means we have to acquaint church members with the aims, desires and ambitions of our brotherhood."

From the Christian Church at BELLAIRE, TEXAS, *William H. Everton*, the minister, writes the following:

"We are a comparatively young church. Many of our people have been out of touch with our total program and the Christian responsibilities we must face. Full information will not come at one time in a single publication, but the *Every Home Plan* of WORLD CALL is a move in the right direction and we can expect good results over a period of time."

James H. Hardin is minister of anoth Texas church which has put the *Eve Home Plan* into effect—First Christi Church at DICKINSON, TEXAS. Mr. Hard writes:

"Every pastor is prayerfully concern that his congregation be informed and i spired. One of the best ways to achieve high and holy goal is by use of an inform tive and inspiring church paper. We a happy that WORLD CALL is now going in all our homes. Through it we expect to l come a more effective congregation."

Each week churches are writing to a about the *Every Home Plan* or to send word that they have adopted it.

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Progress in West Utkal

Missionary Tells of Growth of Christian Work Shared By British Baptists and American Disciples in India

By L. FRANKLIN WHITE*

E important role being played since 952 by The United Christian Mission-Society through an ecumenical sharing e Christian work of West Utkal, Orissa, a, has done much to foster an ex-ion of growth and activities of the ch in the area. The past six years shown remarkable progress in almost phase of the church's life.

ne very fine Christian movement in y villages of the area was originally ated and fostered by the Baptist Mis-ary Society of England. A fine church ered in many places of the field has e eloquent testimony to the faithful rs of many, both missionaries and na-als. Due, however, to limited resources personnel and finances in later years, desired optimum expansion and super-n could not be reached.

such a time the United Society came the picture with much-needed person-and resources. Thus the once-bright e that had almost died to a smolder-spark was fanned again to a spreading

Churches Going Forward

he Christian Churches of West Utkal, e organization is now called when both United Society and the Baptist Mis-ary Society work through it, are going ard in both outward and inward growth. comparison of a few statistics for 1952 1958 will reveal something of the gress that has taken place. In 1952 the e area of some seven thousand square s was worked and supervised from only mission station, while in 1958 two mis-stations help maintain a more effective rage and supervision of the work of the .

he second station, Diptipur, while being pied by both American and British onnel, has been made possible entirely he Capital for Kingdom Building pro-n. And plans are already made for the ning of one or two additional outsta-s.

165 Full-time Pastors

1952 there were 85 organized churches, esenting Christians of some 250 vil-s; in 1958 there are 119 churches rep-nting more than 300 villages. In 1952 56 full-time pastors and evangelists available to serve the larger number hurches and villages; in 1958 the num-has risen to 165.

ghteen of these are circle or assis-circle pastors; 50 are village pastors or gelists; 36 are teacher-evangelists, who preach and conduct village primary schools; while 61 are under the Forward Committee of Evangelism and working chiefly on the fringes of the movement in new villages.

In 1952 there was only one Middle School with 5 teachers serving the entire area; in 1958 there are two such schools with 11 teachers. In 1952 there was no hospital or dispensary; in 1958 there is the new hospital at Diptipur.

In 1952 there was no youth conference or laymen's rally; in 1958 there have been four youth camps and four laymen's rallies held already, with several more planned. In 1952 there were only two missionary families and two single ladies, all of whom

*Mr. White is a missionary in Orissa, India, The United Christian Missionary Society.

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were of the BMS; while in 1958 there are eight missionary families and three single missionary ladies. Four of the eight families are missionaries of the United Society.

In 1952, baptisms were occurring only in small numbers and these chiefly from the Christian community; in the subsequent six years there has been an average of five hundred baptisms each year, with many more under Christian instruction at present.

And so the work of the area goes on, to the glory of Christ and his church. Problems there are, just as Paul experienced in his day both within and without the church, but the church is growing and people are coming to Christ.

The United Society is proud of the part it has played in the renewed life of this fine church, and it looks forward with confidence and eagerness to the role it is yet to play as it works side by side with the Baptist Missionary Society in aiding the growing Christian churches of West Utkal.

Cornerstone Laying

Begin Building Dormitory At Mountain of Light Farm

By MARJORIE SPICE*

THE cornerstone was laid for the new dormitory at the Mountain of Light Farm on August 22, 1958. Mountain of Light is a rural center of the Mexico Mission of Disciples of Christ and is located at Pabellon.

During the eight years this farm-school program has existed the students have slept wherever there was room—in the chicken house, in the tool shed, and in one end of the dining room. Now at last, thanks to Capital for Kingdom Building funds, they are to have a proper home.

The service began at ten o'clock. The sun was already quite hot. Many of the visitors, including Miss Katherine Schutze, national director of business women's groups for The United Christian Missionary Society, and the fifteen ladies of her purposeful tour, made themselves caps of newspaper to keep off the heat.

Choir Marched In

The service began as the Mountain of Light choir marched in, singing a special arrangement of *Onward Christian Soldiers.* Hymns and Bible readings followed. There were five short speeches. The architect expressed his satisfaction in helping build for Christian education in Mexico.

Miss Schutze spoke for the United Society. John Huegel, Disciple missionary, speaking for the Mexican Christian Churches, reminded us that Jesus Christ himself is the cornerstone of the church. Missionary Byron Spice spoke for the faculty of the school, and Daniel Zarate spoke for the student body.

Then Miss Ruth Leslie, Disciple missionary, showed us the things that would g into the cornerstone: a newspaper printe that day, representing our field of wor the world; a Bible, representing our me sage to the world; a list of the prese faculty members and students—the me sengers.

Marcos Macías, the mason in charge construction and member of our churc laid the cornerstone. When Miss Lesl spoke of his long faithfulness and fai workmanship, he surprised her by replyin "I keep remembering, I'm not working f myself, nor for you. I work for God."

After the recitation of a litany by th students, the service closed with the who group singing together, in English and Spanish, "Praise God from Whom all Bles ings Flow."

*Mr. and Mrs. Byron Spice are missionaries in Mexico with The United Christian Missionary Society.

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Rendezvous with God

Bible Changes Life for Former Suicide Pilot

By STANLEY ROWLAND, JR.

TORIAL NOTE: *This dramatic story s out one result of the extensive pro- of translation and publication carried y the American Bible Society. Disciples hrist share in the support of the A.B.S. ridually and through the Week of passion offerings.*

ESTERNERS think of Japan as a na- tion of teeming cities, bright colors sharp-pointed mountains. It is also a on that instills fierce loyalties in its ens. One of these citizens is Sakae Ko- shi, who had the proud mission of dy- for his country.

om boyhood he was instilled with the cs of death. It was good to live, to father and mother, to taste the crim- sunset and hear the chatter of birds he trees. But to die honorably for Ja- was the supreme good.

t fourteen he left home in Wakayama e trained. First it was military school, years of army training, then air- e training. On the anvil of nationalism was tempered into a strong, proud ng officer who hated his enemies and ed the glory of dying for his native .

"Zero" Put Into Production

uring this time a rugged Japanese ter plane called the "Zero" was put production as Americans planned a lly, high-flying bomber called the B- And one of thousands of Japanese New taments with colorful covers, published the American Bible Society, rolled off presses. The fighter and bomber were several tons of ingenious engineering d to the purpose of killing; the Testa- t weighed a few ounces.

Vorld War II continued to unfold. Mr. ayashi was trained as a flier and sta- ed at an air field outside Tokyo. The erican bombers came more and more n to demolish parts of the land Mr. ayashi loved so well. He flew against n in his fighter, shot and was shot at hated them. To kill them was his ine mission, but his real and final mis- was to crash his fighter into the tail B-29. For he was a *kamikaze,* which ns "wind of God."

ach day before the fighters took off, e who would fly the suicide mission chosen. They would take off with tearing roar of a fast engine and not rn. Mr. Kobayashi's turn came on Au- 14, 1945. It was late morning, quiet cloudless, when the sirens sounded a . His destiny—a rendezvous with sui- —awaited him in the crisp, final blue he sky.

e climbed into his Zero and started it, peller-blast flattening the still-green s on the runway. He was calm and did feel any particular emotion except the poignant realization that his life of twenty years was about to end. A crewman waited at the end of the runway to flag him off.

Then a man came running across the field from headquarters, running and shouting. Japan had surrendered—the commander had just picked up the news by listening to the American radio. It wasn't until two hours later that the Japanese radio broadcast the surrender.

Wearily, Mr. Kobayashi went home. There he found his house burned. His mother was dead and so were his brother and grandmother. As a former officer he was ostracized, could not get a job, and was filled with bitterness.

Finally Obtained Work

Finally he obtained work as a night watchman in a refinery. There, one night, he saw a lovely young lady reading a book with a colorful cover. He was lonely, and the book looked interesting. He thought it was a novel and began to question her about it. Yes, she said, the book did tell a story, but not the kind he thought; for the book was a Bible that had been distributed by the American Bible Society. When Mr. Kobayashi learned this he scorned the girl for believing in the religion of his enemies. But patiently she persuaded him to go to church.

"Love your enemies"—this was the theme of the sermon. It seemed utterly foreign, almost absurd to Mr. Kobayashi, who had been taught from childhood to hate his enemies. But the Word had a strange power. He kept going back. Before long Christianity battered aside his inner walls of pride and scorn, and he entered a seminary. Upon graduation in 1953 he married the girl and is pastor of a little church outside Tokyo.

The colorful paper cover on the Bible is faded and worn, but he still carries it with him. He says, "This Bible was the missionary to me from the church in America through the American Bible Society. I have incurred a debt that I can never repay to you."

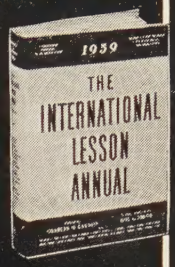
The Reverend Sakae Kobayashi had kept his rendezvous—not with suicide but with the Word of God.

Churchman Heads UN

Charles Malik, Greek Orthodox layman of Lebanon who has been active in the work of the World Council of Churches, is the new president of the United Nations General Assembly. He was elected on September 16 in New York.

Dr. Malik, who was a delegate to the Evanston Assembly of the WCC in 1954, is a graduate of the American University in Beirut and Harvard University. He has had a dual career of foreign diplomacy and teaching in his native country.

THE INTERNATIONAL LESSON ANNUAL 1959



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Did you hear what happened to the Hales last Christmas when John took the afternoon off to go shopping with Martha?

They set out in high spirits and had a grand time buying presents for the two children. The gifts for their parents were quickly taken care of for they had been selected in advance. It was the rest of the list that caused the trouble.

Naturally they wanted the "just right" gift for each relative and friend, but, just as naturally, they had overspent on the children. That meant less for the others.

They trudged wearily through department after department of store after store, but they could not find anything acceptable for what they could afford to pay. And to make it worse, a cold, drizzly rain mixed with snow had started to fall.

Martha's feet were soaked and she was beginning to sniffle. She was completely out-of-sorts, and the blister on her heel did nothing to sweeten her disposition.

John took it all in stride until his hat blew off. It was his favorite hat, and when he saw it going end over end down the wet, dirty sidewalk, he blew up.

"We're going home!" he said to Martha, "We're going home right now and we'll send Christmas cards to everybody on that list."

"They'll be doing well to get even a card from me after this," he muttered under his breath.

Martha burst into tears. She was tired, cold, her feet hurt, and now she had an irate husband on her hands. That's enough to justify tears from any woman, even though she has been a little on the shrewish side herself. But the tears did nothing to soften her spouse. He was tired, cold, and his feet hurt too. Furthermore, his best hat was a wreck. They drove home in silence.

Martha's sister, Penny, had been babysitting with the children, and to see her so fresh and relaxed made Martha feel even more disheveled than she looked.

When Penny opened the door for them John said, "Martha and I have come home to order, *by mail*, Christmas cards to send to all our kith and kin. I hope you won't mind getting a Christmas card this year?"

Penny laughed. "I won't mind at all, Mr. Grouch. But if you'd ordered your *gifts* by mail as I've done this afternoon, you might be in a better humor now."

Then she showed Martha and John the order for World Call subscriptions she had ready to mail. "This," she said, "winds up my Christmas shopping. And these presents don't have to be gift wrapped."

John looked at Martha and grinned. "Why didn't we think of that?"

Martha grinned back. "We've thought of it now," she said. "And furthermore, we are going to save four cents and send our order for a World Call subscription for everybody on this list in the same envelope with Penny's."

Penny smiled to herself. She thought four cents to restore John and Martha's good humor was as big a bargain as getting WORLD CALL for $1.50 through the special Christmas Gift Offer.

Have you done your Christmas shopping? World Call's Christmas Gift Offer is good from now to December 31. During this time you can send as many subscriptions as you like, singly or in any quantity, for $1.50 each. If you wish, we will send an attractive card to announce your gift. There couldn't be an easier way to shop, and you couldn't get a nicer gift for $1.50.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

New Patriarch "Tireless"

PATRIARCH German, new head of the Serbian Orthodox Church of Yugoslavia, has been a "wise and tireless leader" on behalf of the ecumenical church and his people. This is the statement of Robert Tobias, associate executive secretary of the Council on Christian Unity (Disciples of Christ), who has worked with the Orthodox leader on a number of occasions.

"Patriarch German is well known to Disciple leaders," Dr. Tobias said, "as a devoted churchman and ecumenical leader. In 1951 he visited this country and was guest of church leaders at Butler University in Indianapolis. Recent Disciple relations with his church have been many and close, and he has had much to do therewith."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1958, to August 31, 1958, Compared with July 1, 1957, to August 31, 1957

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1957-58	1958-59	1957-58	1958-59
Churches	$133,203.60	$159,238.45	$49,487.10	$52,073.15
Sunday Schools	10,491.67	12,088.75	2,379.69	1,414.48
Christian Women's Fellowships	36,608.38	36,596.79	3,599.97	2,268.86
Guilds	1,832.82	936.40	212.13	256.81
Youth Groups	16,067.90	9,306.47	334.60	765.40
Children	2,066.59	2,133.47	1,231.67	960.81
Individuals	2,107.00	1,905.57	5,101.43	7,462.27
Grand Totals	$202,377.96	$222,205.90	$62,346.59	$65,201.78
C.W.F. and Guild Totals	$ 38,441.20	$ 37,533.19	$ 3,812.10	$ 2,525.67

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gains in undesignated and specific gifts $19,827.94—9.7975%
Gains in designated gifts $ 2,855.19—1.4108%

Last Column

Thanksgiving

FOR the open doors of churches, for fai of men and women, who sit inside wi bowed heads.

For the comfort to be found in dai things—in an uncensored newspaper, a c of hot tea, the cleansing foam of a soa bath.

For the deep, rich smell of soil upturne and for rough hands everywhere that kno the feel of the earth.

For shuttered windows in little tow shading the faces of people sleeping; a for the peace that old folks find in twilig

For friendship and laughter shared; a for the pain that passes, leaving the mi clean-washed.

For the compassion that will save t earth some day, when men and women c no longer support the knowledge that the are children who lie down at night a dream of bread.

For houses lived in and loved, for t silent ties between brother and sister, a for the love of mothers for small sons wi dirty faces.

For work to be done, and the strength do it.

For all this we give thanks.

—HAZEL PARK

Friendly Chats

May the light of freedom, coming to darkened lands, flame brightly—until at l the darkness is no more.

May the turbulence of our age yield to true time of peace, when men and natio shall share a life that honors the digni of each, the brotherhood of all.

—DWIGHT D. EISENHOW

The Sunday school teacher was telling t class about the Christian's armor. Aft speaking of the breastplate of righteousne and a shield of faith, she said, "And Pa also says we should carry a weapon, whi he says is the Word of God."

"Do you remember what he called t Word of God?"

There was no answer as she added, "I something very sharp, something that cut

Then one little fellow answered vig ously, "I know. I know. It's the axe of t Apostles!"

Food for Peace

One of the most important jobs which can better perform is to use food for pea Fortunately, we in America are blessed wi the bounty of highly productive agric tural economy. Our vast supply of food is blessing—a priceless asset to ourselves a to the world. Far too often, the efficien of our farmers and the fruitfulness of o soil have been considered as if they rep sented a "curse." Yet it is ridiculous to anything but grateful to God for the bl ing of our crops.

—HUBERT H. HUMPHR

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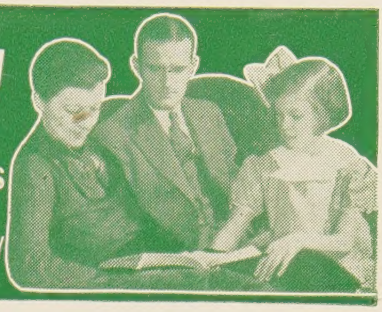

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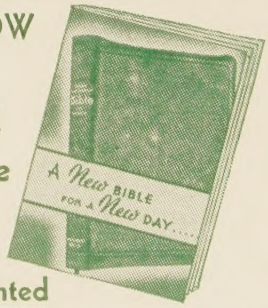

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